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Vedic Precepts

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R. P. PATHAK

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VEDIC PRECEPTS

By

Raghunath Prasad Pathak

Sarvadeshik Arya Pratinidhi Sabha
3/5-Maharishi Dayanand Bhawan
Ramlila Grounds
New Delhi-2
Telephone—274771
1976

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Arya Samaj Foundation Centenary Publication

Published by :

Sarvadeshik
Arya Pratinidhi Sabha,
New Delhi-2

First Edition

Price Rs. 5/- (Five)

Published with the subsidy of
Arya Samaj,
Karol Bagh, New Delhi.

Printed by

V. V. R. I. Press, Sadhu Ashram Hoshiarpur.

1976

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VEDIC PRECEPTS

There is nothing fantastic in Dayanand's idea that Veda contains truth of science as well as truth of religion.

Veda reveals to us God, reveals to us the relation of the soul to God and nature, what is it but a Revolution of Divine Truth. —*Shri Arovindo*

The Vedas are the sources of Eternal inspiration. They form the basis of Aryan Culture and Life. They are the earliest texts of Revelation.

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Publisher's Note

The present collection of a few selected Vedic Hymns is being brought out to meet a persistent demand and to help popularisation of the most sublime teachings of the Vedas and creation of interest for the study thereof at a time when people fed up with the things of the flesh feel immensely inclined to things of the spirit.

This collection contains 100 Vedic Hymns with their short and lucid expositions which are based, in main, on the comments made by the Late Swami Vedanandji Tirth in his well-known treatise "Swadhyaya Sandoha."

It is a matter of great satisfaction that these teachings, which have appeared and are still appearing seriatim in the Sabha's monthly English magazine 'Vedic Light', which is read by the highly educated classes all over the world, have met wider appreciation and a demand was forth coming to get 100 Hymns printed on the sacred occasion of the Arya Samaj Foundation Centenary which was held in 1975 in Delhi.

My thanks are due to Shri R. P. Pathak for compiling these Hymns with nice expositions or comments. I extend my sincere thanks to Shri Faquir Chandra former Vice-Principal, for going through this compilation. Shree Faquir Chandra is a veteran Arya Samajist with a long and high record of service to the cause of Arya Samaj.

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I very much appreciate the co-operation of Arya Samaj, Karol Bagh New Delhi for subsidizing this undertaking and also of the Vishveshvaranand Trust and its Press for speedy and nice printing. Shrimati Dr. Kanta Gupta, M.A.,Ph.D. has rendered the Veda Mantras into Roman Script and for this co-operation I extend my thanks to her also.

This collection may well be commended as a good book for presentation to the English knowing elite.

O. P. Purusharthi (Tyagi)
Member of Parliament
Secretary
International Aryan League
(S. A. P. Sabha)

5—10—1976

3/5-Dayanand Bhawan
Ramlila Grounds
New Delhi—2

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RIGVEDA AND THE SUPREME COURT OF THE UNITED STATES

In an article that had appeared in the National Herald Delhi (25. 4. 76), the writer Shree Rampanji Wani referring to the judgement of the United State's Supreme Court wherein the concept and meanings of Supreme Being as given in the Rigveda, were endorsed by the Court concerned, acknowledged superiority and sublimity of the Vedas and praises were showered on them. Relevant remarks of the Court are as under :—

SMRITI : SHRUTI

'It is interesting to note that precious or durable meterials gold, silver, bronze, marble, onyx or granite have been used by most ancient peoples in an attempt to immortalize their achievements. Not so, however, with the ancient Aryans, they turned to what may seem the most volatile and insubstantial material of all-the spoken word-and out of this bubble of air fashioned a monument which (more than thirty, perhaps forty, centuries later) stands untouched by the time or the elements. For the Pyramids have been eroded by the desert wind, the marble broken by earthquakes, and the gold stolen by robbers, while the Veda remains, recited daily by an unbroken chain of generations, travelling like a great wave through the living substance of the mind.

Whence this extraordinary strength and vitality ? Whence this power to nourish and give form to the religious and philosophical thought of innumerable peoples from time immemorial ?

The tradition answers that the Veda itself is the secret of the Veda. The foundation stone that India contributed to civilization, the Veda, is said to emboy the regulations,

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the laws of the universe as "seen" by gifted poets, prophets, or seers, the rishi set by them in a special language to be 'Joyfully proclaimed for future ages'. It has come down to us through an elaborate oral tradition consciously designed to prevent any distortion. Even today, had we no written record available, it would still be possible to have access to the Veda as it exixted when the text was fixed three or four thousand years ago (From time immemorial-Editor). This supreme monument of an early religion which has left us with no archaeloogical remains, no church, no dogma, no founder, and virtually no history, forms the canon of the Hindu scriptures, the core of which is a collection of over a thousand Hymns, more than ten thousand stanzas in all known as the Rig Veda ?

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VEDIC PRECEPTS

1

ओ३म् उत देवा अवहितं देवा उन्नयथा पुनः।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥
ऋ १०. १३७. १

Trans. : Oh high minded benefactors of the people ! Oh learned people and uplifters of the down-troddens ! lift up those who have fallen down. Oh holy sires ! giver of Joy reinfuse light and life again in those who commit fault again and again.

Uplifters of the Down-trodden

Man is liable to error as he is by nature imperfect. He possesses limited knowledge. The Vedas proclaim that man is अल्पज्ञ ।

Man commits faults and mistakes under pressure of ignorance, selfishness and vanity. There is not a single person on earth who is immune from faults. The only people who make no mistakes are dead people. Exemption from errors is not the privilege of mortals.

Every body should see his or her own faults and not of others. We should correct our own faults seeing how uncomely they appear in others.

But we forget our faults when they are known to ourselves.

Bad men excuse their faults good men leave them.

To try to be exempt from faults is important but to overcome them is more important. No undue vehemence should be exercised to reprove small faults.

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A talented wife says that "I always observe as a rule never to chide my husband before company nor to prattle abroad of miscarriages at home." What passes between two people is much easier to be made up than when once it has taken air.

This is a nice rule to be followed by those who try or care to correct faults. Correction rather than punishment should be the guiding principle in dealing with faults and mistakes.

The greatest of faults is to be conscious of none. Souls of such people become dead. The Vedas make it incumbent upon the learned people to infuse life in them again जीव यथा पुन: They hate the evil but not the evil-doer. Their efforts remain directed to lifting them up, curbing their bad propensities and making them tread on right path.

Wicked people ridicule those who commit mistakes. हसति खल: समादधति सज्जना: because they always carry some ill nature about them while the good people grieve at them like saints. The Vedas assign great respect to those who reform evil doers and sinners emphasising that the greatest glory lies not in never falling but rising every time a man falls.

2

ओ३म् यस्त्वद्धोता पूर्वो अग्ने यजीयान्
द्रविता च सत्ता स्वधया च शंभुः।
तस्यानु धर्म प्र यजा चिकित्वोऽथा
नो धा अध्वरं देववीतौ ॥
ऋ ३. १७. ५

Trans.: Oh man of wisdom ! discharge your duties efficiently sticking to the pattern of your predecessors who were gifted with more wisdom, capacity and philanthropic

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inclinations and were credited with more sublime performances. You take up the duty of guiding us in the performance of noble deeds as a way of serving God.

Follow your predecessors

These days intellect reigns supreme. All say that they follow and depend upon their own intellect. But such assertions need dispassionate thinking. The child too has intellect, but he has to imitate mother, father, brother etc. He tries to walk and speak as they do. He uses his intellect, because imitation is unthinkable without exercise of intellect. It is by imitation far more than precept that men learn everything and what they learn thus, they acquire not only more effectually but more pleasantly—this forms their manners, other's opinion and their lives.

Think of a great savant who is possessed of great knowledge and deep learning. He may be a great scholar of philosophy, physics, chemistry and mathematics. Has he acquired all this without resort to imitation? The answer is an emphatic no. He possesses little of his own and much of others. It is truly said that man is by nature an imitative creature. Precepts are useful, but practice and imitation go far beyond them. Men are so constituted that every one undertakes what he sees another successful in whether he has aptitude for it or not. But the Vedas prescribe one essential condition for imitation, यस्त्वद्धोता पूर्वो यजीयान् meaning that the person whom we imitate must be higher than ourselves. He must be a man of high character and unblemished reputation. He must be good natured and sweet tongued, religious and devoted to the service of God. His life should be dedicated to the disinterested service of all without any distinction of caste and creed, race or tribe, man and woman.

We should shun imitating a bad tempered, covetous, irreligious and hard tongued person keeping in view that he who imitates evils always goes beyond the example that is

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set, he who imitates what is good always falls short. We should always insist on ourselves. Blind imitation is injurious. Our intellect, industry and sense of discrimination, must have full play for achieving success and mastering any subject.

3

ओ३म् उ॑त्तिष्ठताव॑ पश्यतेन्द्र॑स्य भा॒गमृ॒त्वियं॑म् ।
यदि॑ श्रा॒तं जु॒होत॑न॒ यद्यश्रा॑तं म॒मत्त॑न ॥
अथर्व० ७. ७२. १

Trans. : You people rise up and keep your eyes fixed up at the balanced and well proportioned aspects of the riches and part with them if these have reached their summits meaning spend them for public weal and remain contained and contented if these may not have hit the mark.

Rise up and behold the aspects of the riches

(*Utisthit*) Rise and (*Apashyat*) see (*Indrasya*) of prosperity (*Ritvayam*) well planned (*Bhagam*) aspect (*Juhotan*) sacrifice it (*Yadi*). If that aspect (*Shrantam*) is ripe and if (*Ashrantam*) is not ripe even then (*Mamnattana*) Be careful.

The Vedas envisage a very sublime conception of society, materially prosperous and spiritually elevated, all its members being enterprizing and God-fearing.

The Vedas do not favour a society wherein a few are advanced and others backward. They advocate the evolution of a society which enables all its units to make all round head way uninterrupted and to enjoy fruits of their labour legitimately.

But they warn against acquisition and enjoyment of wealth and riches imprudently and blindly. They require

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people to rise up and to have their eyes fixed up at the balanced and well proportioned aspect of the riches, keeping in view that all are entitled to share the fruits of creation though they may get more or less in proportion to their labour and not in accordance with their requirements.

That process is considered well balanced which avoids chances of depriving others of opportunities or of misappropriating other's share. It also brings the people round to the view that they are to get their share bad or good, large or small according to their skill and labour. This is the balanced aspect of the possessions catering to the growth of a society wherein peace and contentment prevail.

In the second half of the hymn a very excellent idea is mooted *Yadi Shrant Juhotan* meaning to part with the riches if these have reached their summit. In other words superfluous wealth is a public trust. It behoves us all to remember if we have but enough for ourselves and family, we are stewards only for ourselves, if we have more we are but stewards of that abundance for others. Riches without charity are nothing worth. These are a blessing only to him who makes them a blessing for others. The tendency of the people should be moulded more and more not to respect men merely for their riches but rather for their philanthropy. We do not value the sun for its height but for its use. We must convert our possessions into good deeds if we like to take them to the other world. There is no security against the perils of wealth except in becoming rich towards God.

Wealth is a relative thing since he who has little and wants less is richer than he who has much and wants more. He is the richest who is content with the least for contentment is the wealth of nature. Our wants should be as few as possible. This will make us happier than the rich.

Wealth is not bad or good in itself. The way of its acquisition and use makes it a curse or a blessing.

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Attachment to riches is also a bad thing. Riches should be admitted into our houses but not into our hearts. We may take them into our possession but not into our affections.

Men of parts are generally found poor. They will do well to see that wealth has seldom been the portion and never the mark to discover good people but God who disposeth of all things wisely hath denied it to many whose minds—He hath enriched with the greater blessings of knowledge and virtue as the fairer testimonies of His love to mankind.

People desire and try to purchase honour with their wealth. They must consider first how that wealth became theirs if their labour got it, let their wisdom keep it, if oppression found it let repentance be attached to it if, their parents left it let their virtues deserve it, so shall their honour be safer, but if they want to be happy with it let them put it to good use. Let them show the greatness of their fortune or what is better greatness of their soul, in the meekness of conversation. They should support the distressed and patronize the neglected.

4

ओ३म् । अहं भूमिमददामार्य्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनुकेतमायन् ॥
ऋ ४. २६. २

Trans. : I (God) assign the Earth to the Arya. Rain is caused by Me for the benefit of Charitable and liberal minded people. The whole cosmos and subtle elements come into play under my direction and dispensation."

The whole Cosmos works under God's direction

God directs that He has sssigned the Earth to the Aryas (noble persons). But the greater part of it is usurped

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by wicked people (असुर). This problem is beautifully solved in the 'Brahmans alluding to an altercation between the '*Devas*' and *Asruas* (Demons) resulting in the occupation of the whole Earth by the '*Asruas*'.

Thereupon the Devas advanced the demand for a little of the Earth for the performance of the 'Yajna'. As the 'yajna' was considered to be occupying a little space, the 'Asuras' conceded the demand unhesitatingly. The 'yajna' process having assumed large proportions, the whole Earth fell into the hands of the Devas. Selfishness of the 'Asuras' brought about their defeat while disinterestedness of the 'Devas' contributed to their victory. Devas did not perform Havan 'yajna' for their own sake but for others' sake.

'Devas' are yajna-minded-Every oblation in the Havan yajna ends with 'इदन्न मम' meaning it is not mine. Those who perform 'Havan yajna' are called 'Aryas' in the Vedas.

It may safely be conceded that God has given the Earth to unselfish people occupying it in proportion to the measure or amount of their unselfishness.

The Vedas lay great emphasis on charity. Misers are much maligned. Unselfishness is the key note of Vedic Dharma. They inculcate that virtues are lost in self-interest as rivers are in the sea. Those who are most disinterested and have the least of selfishness have best material for being happy. Selfishness is the root and source of a number of natural and moral evils. On the other hand as a man goes down in self he goes up in God. Our gifts and attainments are not only to be light and warmth in our own dwellings but are to shine through the window into the dark night to guide and cheer bewildered travellers on the road. We must admit that self preservation is the first law of nature but must bear in mind that self-sacrifice is the highest rule of grace.

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5

ओ३म् । स यो न मुहे न मिथू जनो भूस्सुमन्तु नामा चुमुरिं धुनिं च ।
वृणक् पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥
ऋ० ६. १८. ८

Trans.: One who does not give way to infatuation nor speaks falsehood who at the same time annihilates those who oppress the people, strike terror in the society, fill their own bellies, impede others' progress and happiness, is said to be a man of refined and sublime discretion.

Who is a man of refined discretion ?

In this hymn the man is called सुमन्तु 'an excellent sentient being endowed with reason and discretion,' meaning one who acts rationally.

The man who is considerate and habitually inclined to act thoughtfully, remains generally immune from delusion which appears to him intoxicating and infatuating. He has, therefore to keep himself alert. Man is required not to speak falsehood. Above all his duty is to stand in revolt against oppression and injustice. Let us see what Maharshi Dayanand says in this context. Enumerating his beliefs, and disbeliefs he remarks :—

"*He alone is entitled to be called a man who is thoughtful and feels for others' weals and woes, gains and losses just as he does for his own. He does not fear the unjust however powerful he may be but fears the virtuous however weak he may be. Morever he should always exert himself to his utmost to protect the righteous and advance their good and conduct himself worthily towards them even though they may be extremely poor, helpless, weak and less enlightened, on the other hand he should constantly strive to destroy and humiliate the unjust and unrighteous though he may be most powerful, resourceful enlightend, and even sovereign of the world. He may have to bear any amount of terrible suffer-*

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ings, he may have even to quaff the bitter cup of death in the performance of his duty which devolves on him on account of being a man, but he should not shirk it."

Bhartrihari elaborates this ideal thus :—

"The worldy wise may praise one or censure him, fortune smiles or frown on him, death may overtake him immediately or he may live for ages but a wise man does not swerve from the path of justice."

Mahabharat too speaks in the same strain when it lays down that a man should never renounce Dharma (Righteousness) through lust or fear or greed or even for self-preservation since Dharma is imperishable while pleasure or pain is perishable, the soul is immortal while the body is mortal "

6

ओ३म् समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥

ऋ० १०. १९१. ३

Trans. : Common be your prayer
Common be your end
Common be your purpose
Common be your deliberations
Common be your desires
United be your hearts
United be your intentions
Perfect be the union among you

Common end and common union

In this Hymn God enjoins upon people to ensure harmony in their thoughts and prayer. Disparity in thoughts generates and augments disharmony and persistence bringing trouble and strife in their wake.

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We are further directed to fix up the same venue for mutual deliberations. in other words we must associate harmoniously, bearing in mind that mere co-ordination of minds is not sufficient to achieve tangible results. Our hearts too must be in complete accord with our minds. Harmony in thought, speech, conduct and association has a meaning only when the hearts are attached to them.

God's gifts such as the Vedas and worldly things and enjoyments are meant for all and they can equitably and fruitfully be utilized and enjoyed when there is peace and accord among the people which are generated and maintained through complete cohesion between the mind and the heart.

In the words of Charles Lamb "The Good things of life are not to be had singly but come to us with a mixture like a school boy's holiday with a task affixed to the tail of it." We should cultivate consideration for the feelings of other people if we would not have our own injured. We are members of one great body planted by nature, in a mutual love and understanding and fitted for a social life. We must consider that we were born for the good of the whole. However, degraded or wretched a fellow mortal may be, he is after all a member of our common species. In this hymn we are called upon to throw down the dividing prejudices of nationality, narrow-mindedness. It teaches universal love, without distinctions of race, merit or rank.

7

ओ३म् भूम्या अन्तं पर्य्येके चरन्ति रथस्य धूर्षु युक्तासो अस्थुः ।
श्रमस्य दायं वि भजन्त्येभ्यो यदा यमो भवति हर्म्ये हितः ॥

ऋ० १०. ११४. १०

Trans. : There are people who take trips round this whole earth seated in chariots or other vehicles of conveyance, but their exertions are compensated only when their own homes are ordered and equipped well.

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Well Ordered Household

A man roams about the earth while the others its on the chariot spokes of which are fixed up with one another. Their labour is rewarded by equitable division only when there is a well wisher यम comptroller in the household.

This Hymn carries with it the theory of labour basically. It presents an appropriate picture of the present day world affairs which is generally bereft of 'Yama', Millions of people work day and night with the sweat of their brow, wander here and there in search of work, and livelihood even then they are found naked and hungry.

Shri Bhartri Hari had perhaps this Hymn in view when he had proclaimed

भ्रान्तदेशमनेक दुर्गं विषयम
लब्धो न काणवराट कोपि

we have to travel through difficult and inaccessible tracts, but could not get even a counterfeit coin.

This applies to lacs of labourers at present, on the other hand there are many a man for whom chariots are kept in harness and they travel seated on them.

Verily the world is beset with self-seekers which fact is conspicuous even in a single home. One is on the look out to get away with the things he contrives to lay hand on. All this is due to the absence of a good comptroller.

The wealth of life consists in strenuous and concerted effort, but inaction lures most of the people. The world abounds with objects of every sort, but these are to be procured by dint of exertion.

Many people go to the extreme in their pursuit and labour, but a few cunning people manoeuvre to deprive them of the fruits of their labour,

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A way must be found our to check up this discrepancy. The Vedas point out the way and term it '*Yama*' having peculiarity and significance of its own.

'Yama' means punishment also. There should be such an arrangement that none can dare usurp other's share, and one who does so should invariably be punished.

An unjust acquisition is like a barbed arrow which must be drawn backward with horrible anguish or else will be your destruction. Usurpers will do well to keep this exhortations in mind. Central idea of this Hymn falls in line with communism, but not of the present day one which aims to give every one according to his or her need instead of according to his or her work. It also attempts to create yearning for equal division of unequal earning. This is against natural and moral law, hence not tenable.

Correct conception of it is that we get age, species and worldly objects according to our actions, past and present and are forbidden to be a bar to the procurement and enjoyment by others. To check up undue interference control and punishment are provided as hinted in the hymn under reference.

8

ओ३म् आर्यमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन।
अंशो सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥

ऋ० १. १२५. ३

Trans.: I have got today in the morning a son along with a vehicle loaded with riches' by offering prayers to God and wishing to be able to do noble deeds. I am to instil good knowledge into him and make him intoxicated with sweet Vedic maxims.

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Contemplation on God and righteousness in the morning

In this Hymn importance of early rising is emphasised and the boons accruing thereof pointed out.

A man is called upon to get up early in the morning and to contemplate on God and Dharma (Righteousness) : Swami Dayanand Saraswati too in the Chapter on house hold life of his book entitled 'Sanskar Vidhi,' Writes.

"Let a man get up at 4 o'clock in the morning and contemplate first on God and after that on Dharma and 'Arth (material acquisitions) Let him not discard righteous pursuit and exertion if pain and sorrow come in the way tending to hamper efficient discharge of one's duties and acquisition of material wealth. Let him make effort to develop and protect his body and the soul by adhering to legitimate nourishment, enjoyment and medicine etc. Let him with humble submission to God devote to the performance of his duties pertaining to this and the other world so that with the help and grace of God even the most difficult task might be accomplished with ease, and success achieved."

Manu too ordains :—

A man should get up three hours before sun rise and contemplate on Dharma and 'Artha' and then on bodily pains and their causes. He must ponder over the truth contained in the Vedas."

Worship of God and contemplation on 'Dharma' and 'Artha' result in the procurement of a son, wealth and means of enjoyment, which constitute the chief ingredient of a peaceful and comfortable household life. Procurement of a son is desired so that religious sentiments and environment may continue to prevail in the family.

Misuse of wealth may lead the progeny to contract vices such as addiction to intoxicating liquor and herbs. To

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guard against an abominable eventuality parents are advised by the Vedas to make their children intoxicated with the intoxication of true knowledge.

Franklin says that early morning hath gold in its mouth, meaning that habit of early rising contributes to health, wealth and wisdom. Those who had been able to bring great things to pass were early risers. Whoever has tasted the breath of morning knows that the most invigorating and delightful hours of the day are commonly spent in bed, though it is the evident intention of natnre that we should profit by them. Mr. H. W. Becher corroborates the Vedic idea of contemplating on God just after getting up by saying that let the day have a blessed baptism by giving our first waking thoughts in to the bosom of God and the first hour of the morning is the rudder of the day.

9

ओ३म् । य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात् ।
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमा विवेश ॥
ऋ० १. १६४. ३२

Trans. : One who acts this way is ignorant of its mystery and one who looks at it this way is really cut off from it. He is wrapped in mother's womb. A man having a large number of children is sure to come to grief. In other words to procreate many children means to subject oneself to repetition of birth and death.

People having many children come to grief

In the foregoing Hymn importance of self-knowledge has been emphasised. It is pointed out that the man who acts thoughtlessly gets haphazard bodily structure and remains subjected to the cycle of birth and death.

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Alluding to this wretched state of the soul, the Hymn under reference lays down that one who acts without giving due thought does not know the mystery of the soul.

Good actions fall under two categories. The one helps a man to achieve salvation and the other sublime birth. Those who lack self-knowledge make no effort to ensure betterment of their souls. Their good actions, if they happen to be such, do not prompt them to think of or strive for achieving salvation, no doubt, they help them to get worldly comforts and enjoyments in life to come.

One who is well versed in the philosophy of actions as well as the nature of the soul shuns misdeeds. He gives up the pursuits that actuate him to indulge in sensual pleasures and ease, realizing fully that the man whose sensual appetites preponderate remain wrapped in mother's womb. The very thought of repeated births and deaths terirfies him.

Let it be mentioned here that the wife is called 'Jaya' (जाया) because the husband gets birth from her womb in the form of a son, meaning that procreation of many children amounts to one's own births again and again that is why the Vedas forbid procreation of many children.

The height of all philosophy is to know oneself and the end of this knowledge is to know God. SELF-knowledge is best acquired not by mere contemplation but action. Strive to do your duty towards God and your fellow creatures. The first step to improvement whether moral or religious is to know ourselves, weaknesses, errors, deficiencies and sins that by divine grace we may overcome and turn away from them all. SELF-knowledge is that acquaintance with ourselves which shows us what we are, and what we ought to be in order to our living comfortably and usefully here and happily hereafter.

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10

ओ३म् । जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम् ॥
ऋ० ३. ८. ५

Trans. : One who is born with human coil takes birth to make his or her days resplendent and happy. He or she goes on struggling hard to achieve the aim of life. Men of contemplating nature purify their deeds with the help of reason. A Brahman endowed with reason and discretion speaks the beneficial truth.

Men of wisdom purify their deeds by means of Intellects

The first half of the hymn depicts the aim of life in poetic language. Man is born to make his days sublime devoting them to noble pursuits so that these may not be lost. That day is said to be lost on whose slow descending sun views, from one's hand, no noble action done.

Life is a battle ground. One has to be prepared thoroughly to fight it courageously and to achieve victory. Struggle gives life and vigour and resultant repose. But blind struggle ought to be avoided. It is harmful, no success attending it. Battle for battle's sake is not favoured.

According to the Vedas, the battle of life aims at development of divinity in man thereby making one's life divine and glorious.

Bnt, all our pursuits should be well-thought and actions, noble. We are to follow the examples of great and wise people who purify their actions with deep thinking (*Punantidhira . Apso manisha*). Their actions conform to and are in line with the dictates of reason and fairplay. Such acts confer divinity on doer's faculty of speech. His or her utterances are full of meaning and substantial. Such people are called *vipras* who do not talk nonsense.

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Acquisition and possession of wealth and riches, erection of and dwelling in stately mansions, rolling in and enjoyment of luxurious and daintiest creature comforts fall short of real success which consists in making one's life and speech pure and radiant flowing from life divine. Divinity in man is developed by discarding falsehood and resorting to unalloyed truth, which in itself is God.

11

ओ३म् ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरो ऽन्यव्रतस्य सश्चिरे ॥
ऋ० ५. २०. २

Trans. : Those are the old people who do not waver and who do away with the malice, prejudice and crookedness of those who have no faith in God.

Who is an old man ?

Ordinarily old age is reckoned by years. There are several categories of old men. Those who are far advanced in knowledge, strength and riches are also called old. But one who is old in age is regarded inferior as compared with old men of other categories.

In this Hymn the old man of a very peculiar type is referred to who is considered par excellence.

There are people in this world who are both theists and atheists. According to the Vedas those are old who are capable to eradicate malice and hatred towards believers in God from the hearts of the most powerful and wanton atheists by means of constant admonitions, gentle behaviour and sound reasoning.

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To believe in God is not difficult but to make others believe in God is most difficult. God manifests Himself to mankind in all wise, good, humble, generous, great and magnanimous men. Atheism can only be eradicated by leading a noble life. There can be no doubt at all in recognising a man as a grand old sire who converts the hearts of the atheists and brings about a better change in their habits and behaviour.

The Vedas allude to an other peculiar variety of the old men.

ये नेरयन्ति Those who do not tremble and are steadfast in their resolve and constant in application to the last event in the face of difficulties and hurdles.

In short that man is in the true sense of the word old who renders atheists theists, dispels hatred, eradicates wickedness and ignominy and makes people simple, well behaved and noble.

So far as the old age caused by the passage of years is concerned let it be remembered, that old age adds to the respect due to virtue, but it takes nothing from the contempt inspired by vice, it whitens only the hair. A graceful, and honorable old age is acquired by living gracefully in young age. A comfortable old age is the reward of a well-spent youth. We should keep it before our eyes while contemplating on old age.

12

ओ३म् सूर्य्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥
ऋ० १. ११५. २

Trans. : Just as a man follows a good natured woman, the sun follows the dawn. People desirous of happiness get

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themselves jointed with good women for this sake and enjoyment of happiness.

Compatability of woman wholesome

In this Hymn a man is called upon to make a good-natured and sweet hearted woman as compatible to himself as the dawn is to the sun which appears after the luminous dawn comes out dispelling darkness of the night. People are also enjoined to blend themselves into constant and shining pairs such as the pair of the sun and the dawn is.

Dawn is indispensable to the sun which precedes it. Reverting the simile the Vedas say that the sun imitates the man who is devoted to his wife a shining star to him. In other words the husband should be at one with his wife so as to ensure domestic happiness and procure excellent children. The family becomes happy and gay when mutual love and concord get the upper hand in the relations of husband and wife.

No household life is possible without formation of good pairs and their joining in wedlock, which is designed to keep the moral world in being and to secure the society from chaos and untimely dissolution. That is why some sort of a marriage is prevalent throughout the creation. Polygamy and Bigamy have no place in the conception of ideal marriage so far as suitability and constancy are concerned. Confinement of marriage to pairs suitable in respect of breed, age, education, attainment, love (not lust) and compatibility of disposition, and rendering of the relation indissoluble, these two things have done more to ensure the peace, happiness settlement and civilization of the world than by any other part in the whole scheme of divine wisdom.

Marriage is not a union merely between two creatures, it is a union between two spirits, not of the bodies only but also of the hearts. There is no earthly relationship which has so much power to ennoble and to exalt as the marriage has.

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Marriage has in it less of beauty but more of safety than the single life, it may have not more ease, but less danger, it is more merry and more sad, it is full of sorrows and full of joys, it lies under more burdens but is supported by all the strengths of love and charity and those burdens are delightful.

The ideal of Vedic marriage has no place for the marriage of convenience nor for the marriage of reason but the marriage of love, one of the good things of which is that there is one face on which changes come without seeing them by husband and wife or rather there is one face which you can still see the same through all the shadows which years have gathered upon it.

A handsome woman is a jewel but a good woman is a treasure who entices her husband to an eternal dearness by the veil of modesty and the grave robes of chastity, the ornament of meekness and the jewel of faith and charity. She requires no painting but blushings, her brightness must be purity. She shines round about with sweetness and friendship. She remains pleasant while she lives and desired when she dies.

13

ओ३म् । नै दुष्टुतिर्द्रविणोदेषु शस्यते नै स्तेधन्तं रयिर्नशत् ।
सुशक्तिरिग्मघवं तुभ्यं मावते देष्णं यत्पार्यं दिवि ॥

साम० उ० ४. ४. ३. २

Trans. : A man of ill fame and of ignoble equipment does not get a place amongst givers of wealth. A savage does not and can not achieve salvation. Oh most revered God ! bestow upon me for my redemption that wealth which is procured by a man of beneficial power under enlightening condition for Thy sake.

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A savage does not get the riches of salvation

The wealth referred to in this Hymn does not mean ordinary material wealth such as cash, jewels, property, buildings and cattle etc., but means that wealth which affords peace of mind.

In Samveda, those people who hanker after wealth and riches are advised to accumulate such wealth as caters to peace and tranquility ;—

शं पद रयीषिणे

Material wealth is possessed even by thieves and dacoits. But it does not prove to be a boon. Excessive wealth is earned generally by adhering to oppression and injustice. This does not satisfy a thoughtful person, because it does not enable him or her to achieve salvation. Material wealth is subject to loss and changing hands. How can a man desirous of immortality be anxious to get fleeting material wealth ?

The Hymn ; under reference therefore, enjoins that a man who employs, ignoble means to amass wealth does not rank among givers of wealth. The Veda mentions giving and not taking, because it preaches and lays emphasis on the importance of giving alms.

The Vedas clearly say that a man can not acquire wealth by means of bad tactics and violence. Here the wealth means mental peace.

Yama had told Nachiketa in a feeling strain that one who is not of good character, who is frivolous, who is lazy and indolent, who is careless and whose mind is afflicted with sorrow can not achieve self-realization by-means of intellect and knowledge.

The Vedas say again and again that only that person can acquire wealth worthy of giving to others who keeps himself as well as his wealth dedicated to God.

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There is no place here in this world for a weak person. What to say of the other world which requires on the part of a man greater strength to acquire requisite wealth.

Peace can nat be achieved without self-knowledge and the wealth tinged with indolence and violence is one of the potent factors that hamper self-realization.

Burton too sounds a note of warning when he says that those whose minds feed upon riches only recede in general from real happiness and peace of mind.

14

ओ३म् मन्त्रमर्खं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥
ऋ० ७. ३२. १३

Trans.: Impart thoughts to deservingones in sweet words and to those who are of philanthropic nature and of refined character, but these must be well thought out, uplifting, free from narrowmindedness and selfishness and falsehood and should be such as may be converted into actions noble and unloosening the ties thereof.

The world is beset with ties of actions

The Hymn makes it obligatory on the part of a man to refrain from committing sins and misdeeds.

A thought precedes an action which springs up from the mind and is communicated to others by means of utterance. A man must avoid such thoughts as lead to the commitment of sins such as stealing other's things, speaking falsehood, taking other's life and committing adultery.

The Vedas forbid also to convey our thoughts to all and sundry, but enjoin to convey them to those who have

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the good of others at heart and are kind, benevolent and noble.

But those thoughts should not be ignoble which narrow down the mental horizon and make a man rank selfish drying up feelings of public good. They should be high and noble. They must be the result of thinking well after giving due consideration to pros and cons. Particular care should also be taken to see that the person to whom the thoughts are given has the capacity and capability to assimilate them, otherwise at the spur of perverse intellect they may cause havoc.

Thoughts must be conveyed in an attractive way and in a sweet language. God's creation is beautiful and attractive. Its beauty must be maintained at all costs, keeping sublimity of thought, speech and action intact.

A thought is sure to find its way into action. There are many wise people who regard actions as the cause of bondage.

This view is correct to a certain extent. Birds and animals as well as other insects which having been wrapped in darkness of ignorance and tied up with ignoble species or classes are leading a life of helplessness, sorrow and affliction. Why ? because in previous births they misused the freedom which lay at their disposal resulting in misdeeds that are responsible for their present wretched plight. This shackle gets eradicated by means of good deeds which are dedicated to the Lord of the Universe.

Desire is the cause of bondage. A man who acts to fulfil mundane desires is apt to come to the grip of bondage. A man should, therefore, avoid falling a slave to the mundane desires, and keep his activities fully dedicated to God. Such a man is reckoned by the fact that he is not carried away by the resultant gain or loss of his actions.

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A man cannot avoid doing any thing howsoever insignificant it may be. He should, therefore, aspire to lead a life of action and not of indolence and lazyness. This is the way to be immune from the imposition of shackles. But he is called upon to choose between what is worth doing and what is worth-avoiding. This is known by the Vedas alone which are the oracles of God. Acting according to the teachings of the Vedas amounts to dedication of one's actions to God. A man having an unflinching faith in God and devotion to duty becomes an instrument of God.

Actions that are performed for God's sake without desire for reward constitute detached aspect of them. It is impossible to develop this capacity of self-dedication without self-abnegation.

We must bear in mind that most pleasant things in the world are pleasant thoughts and the greatest art in life is to have as many of them as possible. The happiness of our life depends upon the quality of our thoughts. We should take care not to entertain any notion which is unsuitable to virtue and reasonable nature. But they are little better than good dreams except that they be put into action. Existence is given to us for action, our worth is determined by the good deeds we do rather than the fine emotions we feel. This should be our guiding principle. We are told that thought rules the world. It means that spiritual force is stronger than material and in turn spiritual force rules the world.

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15

ओ३म्। नू चित् स मर्तो जनो न रेष्णन्मनो
यो अस्य घोरमाविवासात्।
यज्ञैर्यं इन्द्रे दधते दुवांसि क्षयत्स राय
ऋतपा-ऋतेजाः॥
ऋ० ७. २०. ६
७. २०. ७

Trans. : Does that man ever come to grief, or spoiled or subjected to violence who resist temptations resolutely even undergoing great hardship and adores God by performing good and philanthropic deeds by spending his money on charity and charitable activities ?

Performer of Yajna does not perish

When a man begins to tread on God's path, then laymen come out to dissuade him and encourage him to indulge in eating, drinking and merry making. They try to prevail upon him not to dissipate his Youth, declaring that sexual enjoyment and worldly pleasures do not impair manliness. They say that running after what is invisible and discarding what is visible is an act of folly.

First part of the Hymn indicates clearly that a man invites his utter ruin by living in the Kingdom of senses. Sensuality is a slow poison which makes a man morally and financially a bankrupt. He is despised and disowned even by his parents and Kith and Kins. He loses their sympathy. The Vedas warn him against leading a life of licentiousness, if he cares for occupying a place of respect in the Society.

The Vedas point out the way of saving and preserving the wealth.

They say

यज्ञैर्य इन्द्र दधते दुवांसि क्षयत्स राय ऋतपाः ऋतेजाः।

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meaning that he who serves God with his wealth is a good man. By leading a life of enjoyment coupled with renunciation, he saves wealth and preserves it by giving it in charity, Meddleton, an English writer, elaborates this Vedic injunction when he remarks that the deeds of charity which we have performed shall stay with us for ever, only the wealth we have thus *bestowed do we keep*, the other is not ours.

The sea provides water to the Sun which it showers at all places. The water thus goes back to the sea, and that which does not find its way to the sea either produces bad smell or is dried up. So is the case with the wealth. It is secured and reserved by giving it in charity or putting it to good use. It is exposed to the hazard of being stolen or usurped by the state if hoarded.

According to the Vedas, charity means 'yajna' also. The whole wealth belongs to God and it is He who gives it to all. Those who spend it for the service of His children do perform 'Yajna'. It caters to the sublime teaching that what ever we take from God must be dedicated to Him.

Of what use is this Yajna for us? A Vedic Hymn answers this query.

प्रयन्ति यज्ञं विपयन्ति बर्हिः सोमस्मादा विदथे दध्वाचः।
न्यु ध्रियन्ते यशसो गृभादा दूरेऽपब्दो वृषणो नृषाचः॥

Those who perform the 'Yajna' are enabled to cultivate and assimilate thoughtfulness, and discretion and enjoy peace of mind. Their utterances and talks carry greater weight and force which travel so far and influence such a large number of people as we can not even think of. This enhances their reputation. They are men of great vitality and prowess and bestow ease and comforts on others, making them their friends and helpers.

But ostentation should at all cost be avoided. Nothing is more pleasing to God than an open hand and a closed

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mouth. A man should fear when he enjoys only the good *he does publicly.* Is it not publicity rather than charity which he loves ? Is it not vanity rather than benevolence, that gives such charities ?

16

ओ३म् । न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नेतय ऋषिं वा यं राजानम् वा सुषूदथ ॥
ऋ० ५. ५४. ७

Trans. : Oh expiratory force ! he does not come to harm or his age shortened or liquidated nor he oppresses others, fears any one, flies in rage, falls short of wealth, fellow feeling, giving helping hand to whom thou giveth comforts and who is a man of wisdom action and of benign nature or to any body else.

One protected by expiratory force is completely protected

A man is haunted by a number of terrors. Sometimes he is afraid of the decline of his age and occurrence of death. Sometimes he is confronted with the loss of wealth and health. Sometimes he is afflicted with the fear of harassment by others, victimization by his enemies and by those with whom he is not on friendly terms. The Vedas point out the way. They enjoin to seek the protection of the expiratory force which is sure to allay all sorts of fears.

It is an established fact that control of breath prolongs the age, ward off bodily ailments, nay, it does away with the fear of death which is an inevitable incidence of life.

One who is born is sure to die जातस्य हि ध्रुवो मृत्युः The death brings great pain and horror in its train ; but one who

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has the expiratory force under his control escapes these pains and horrors. He has the capacity to force out the breath instantaniously at the approach of death. It is not death, it is dying that alarms the man.

When a man gets mastery over his breath, all the impurities of mind and senses are removed, and self-knowledge is acquired. He keeps his own infirmities and vices before his mind's eye and exerts himself to get rid of them. This process makes his behaviour excellent and character, sublime, rendering him immune from fear of man, though full of God's fear.

No wealth and health are wasted or misused by such a man because of his complete control over his mind and senses.

It also helps him to realize his identity with all human beings and other sentient creatures and to behave towards all with, love and fellow-feeling, assigning full regard to propriety and righteousness. Thus he endears himself to all 'Do unto others as you would like to be done by' becomes his guiding principle of behaviour. This makes him quite free from fear of all sorts.

17

ओ३म् । को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्वस्वित्को विद्वाँसमुप गात्प्रष्टुमेतत् ॥
ऋ० १. १६४. ४

Trans. : Who sees that entity which is formless, unborn and eternal and sustains the whole physical set up. These expiratory forces and the flesh come out of the matter. Where is the soul ? Who goes to a scholar to be apprised of this fact ?

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Who goes about enquiring of it ?

Cosmos is a queer phenomenon which baffles human understanding. The philosophers have been probing into its mysteries and making marvellous discoveries since the beginning of creation. Though the man is not endowed with super human powers, yet it will have to be conceded that he possesses superb capabilities. He has fathomed the sea and ransacked it. When he flew into the sky, he soared as high as the moon. He is trying to fly up to the Mars and have a contact with and talk to Martians. He has scaled the high mountains and converted vast and great forests into insignificant regions. Water, air, fire and earth are all now in his attendance. He has diverted the courses of even the mighty rivers. He has got mastery over time, clime and space. He can legitimately feel proud of these achievements.

He knows or tries to know everything but himself ; He seems to be interested in things visible which are the manifestations of matter. He has developed a tendency to look outside his self and not within himself. That is why his achievements in the realm of spirituality and morality are meagre. The conqueror of the nature has not been able to know and ensure victory over himself. What a pity !

'Rishis' have said that by knowing the self, everything is known. It is a fact that material investigations however significant they may be do not afford complete satisfaction while self knowledge enables a man to know what he is and what he ought to be in order to his living comfortably and usefully here and happily here-after. No one who has not a complete knowledge of himself will ever have a true understanding of another.

The Hymn under reference enjoins :

(1) A man must go to a good and wise preceptor to learn how to acquire self-knowledge.

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(2) He should know that the soul is formless and is not like our bodies, though the soul sustains them.

(3) The body is an earthly entity made up of physical elements and is a gift of God. It is subject to decay and extinction but the soul is eternal, immortal and self existent having no material or common cause

The soul is an invisible entity and is reckoned by the utterance only. Things that are meant for the maintenance and betterment of the bodies must be assigned to them. Things that are meant for keeping the spirits ennobled must be supplied to them. To love this body while neglecting the spirit and to love the self while neglecting others' well-being is detrimental both to the individual and the society. Maladjustment of the things alluded to above results in the moral and cultural degeneration, unrest and collapse of mighty and dazzling civilizations. When moral degradation of the Greeks and consequent collapse of their civilization loomed large in the eyes of Socrates, he had declared his golden maxim 'know thyself' for their redemption.

Self-knowledge should not be confused with self-love, which as an instinct is desirable and important. As a modification of true benevolence it is commendable. But as an idolatrous affection it is censurable. Warning against the dangers of idolatrous affection Swami Dayanand says :—

'If we like to love the 'Atma' (soul) we will have to own all like our own limbs. We will have to think of them and look after them. A true devotee of God does not hate anybody. He casts off all distinctions of high and low. He exerts to ward off others' pain and sorrow without caring for his own privations and troubles. Such people are entitled to be lovers of 'Atma'. Speaking in the same strain Emerson says ;

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"Self-love is, in almost all men such an over-weight that they are incredulous of a man's habitual preference of the general good to his own, but when they see it proved by sacrifices of ease, wealth, rank and of life itself, there is no limit to their admiration."

18

ओ३म् नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि।
पक्षेभिरपि कक्षेभिरत्राभि सं रभामहे ॥

ऋ० १. १३४. ७

Trans. : oh, great souled sires ! We do not take resort to violence, nor play tricks nor sow the seeds of discord, but act together with one mind according to the Vedic injunctions taking the most insignificants people with us.

Behaviour in accordance with Vedic texts

The Vedas are dead against violence and deception. They do not even conceive of it in every day life. It is considered to be the worst of all vices, which defeats its end. The sages have, therefore, assigned to it the first place in the 'yamas'—They maintained that truth, non-stealing, control on sexual propensity and renunciation are meant to make non-violence resplendent.

Man is a social being. He has to form the society to carry on his life journey and to make all round development. This is the arena where character is formed and studied. Certain rules have to be framed and patterns adopted for its smooth functioning and for warding off chaos and disorder which sap its vitality and strength and which are engineered by wicked people.

Vedic people declare.

नकिर्देवा मिनीमसि नकिरा योपयामसि

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We do not play tricks nor do we sow the seed of discord. In other words they do not set their hearts against one another but set with one another and all against evils. Wisdom, goodness and real worth unite human hearts firmly.

It is good to avoid what is worth avoiding, but man's welfare lies in doing what is permissible and this is fully known with the help of the Vedas which are the revelation of God and are meant for the whole mankind. That is why we are enjoined to take recourse to the 'Mantra' (meaning guide or preceptor) when we find it difficult to ascertain what is worth doing and what is worth avoiding.

'Mantra' means discernment also. There may be shining qualities in a man but none so useful as his discretion. It is this which gives a value to all the rest, sets them at work in their proper places and turn them to the advantage of their possessor. It is the perfection of reason and a guide in all the duties of life.

This Hymn hints at a very sublime pattern of behaviour also. It enjoins upon us all to go ahead with companions no matter they are high or low. There is no place for hatred or feelings of high and low in the conception of Vedic Society. All are children of God and are therefore brothers. We are members of one great body planted by nature in a mutual Love and fitted for a Social life. We must consider that we were born for the good of the whole. Even the most insignificant and inferior person has his utility and wise people utilize him for ensuring success in their undertakings.

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19

ओ३म् यो नः पाप्मन् न जहासि तमु त्वा
जहिमो वयम् ।
पथामनु व्यावर्तनेऽन्यं पाप्मानु पद्यताम् ॥
ऋ० ६. २६. २

Trans. : Oh Sin ! if thou doth not leaveth us, we part with thee, let change of path lead us to goodness.

Cost off sinful propensities

The path of sin is horrible and hazardous. It becomes very difficult to retrace the step if taken once. The sinner is generally found unmindful of the harm he may be doing to himself and to the society. Hence he goes on pursuing the path of sin uninterruptedly when he gets used to commiting sins ; they are committed unwillingly and unwittingly too. Leighten, an eminent English writer, explains this Vedic idea very beautifully when he says that sin is first pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed.

In the commentary on 'Yogadarsh' an (Philosophy) this recurring process is explained lucidly

तथा जातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते संस्कारैश्च वृत्तयः इति ।
एव वृत्ति संस्कार चक्र मनिशमा वर्त्तते । (यो० द० १.५)

meaning that impressions are created by tendencies lending their hues. The impressions in turn create tendencies and this process goes on continually.

It is very difficult to blot out impressions. There is only one way of getting rid of them and their pernicious working. It is to harbour thoughts that are contrary to those accentuating bad tendencies and impressions. Sin is

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to be overcome not so much by direct opposition to it as by cultivating opposite principles. In terms of yoga it is called प्रतिपक्ष भावना ।

But a firm resolve is badly needed to own and pursue those principles enabling one to declare firmly that he or she bids good bye to the sins just as he or she had harboured them.

We are enjoined to give up the sin and take to holiness at their parting way. Both the tendencies have the common origin, Atma (Soul) possesses the capacity to harbour good and bad thoughts and to perform noble and ignoble deeds. But the mind is the main factor through the instrumentality. of which thoughts are conceived and put into action. Let sins be given a green signal here or let their springing up be checked or curbed.

What is the sin ? Sin is any want of conformity unto or transgression of prescribed limits of good behaviour conducive to the well-being of the individual and the Society or the law of God. The recognition of sin is the beginning of reform. In the words of Longfellow man-like it is to fall into sin, fiend-like it is to dwell therein and God-like it is all sins to leave. We should always keep in mind that sins open bright as the morning, but end dark as night.

20

ओ३म् । स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।
देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ।

ऋ० २. २६. ३

Trans. : One who worships God who is the sustainer of the universe and the protector of the Vedas as well as the Gods (Devas)—the most refined scholars and men of wisdom and character devoted to the disinterested service of huma-

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nity) with single minded devotion consolidates his wealth by spending it on public good. He amasses it by producing various commodities and generating sons and is equipped with knowledge, cereals, prowess and riches with the help of his sons. associates and the leaders.

Reward of God's worship

This hymn refers to the worship of God and the outcome thereof. In it God is alluded to as *Brahamanaspati* sustainer of the universe. God is the creator of the world and the giver of knowledge. He is also the sustainer and is, therefore, worthy of our worship.

We are mortals. We are here to-day, but may not be here tomorrow. None will remember us for long. But God or men of knowledge or disinterested good deeds live for ever. They do not perish with the annihilation of their bodies. These gods (Devas) too are shaped by Him who is their father.

Worship demands offerings. This will have no meaning if we would go to Him empty handed.

God does not covet wealth, because the whole wealth belongs to Him. Let us dedicate ourselves to Him willingly and not under any compulsion. Dedication with devotion carries immense power endowing us with wealth.

God has nothing to do with His wealth. He has given up all His wealth to His children. He is, therefore, wealthy. Those who do not part with their wealth for a noble cause, live unhappily. Sacrifice of one's wealth begets peace of mind.

He procures wealth by using it for public cause. Such a donor makes offerings not of his wealth but of his children also. Whatever he earns is not tinged with self-love. He gets knowledge by making good and proper use of his riches. This too is given away for public weal. It means that the

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wealth and wisdom of a true devotee of God remains dedicated to the service of others. Such a devotee makes great advancement.

Man is often prompted to commit sins and take recourse to violence and deception. God alone makes him shun nefarious deeds. One who seeks His protection is sure to be immune from sins, thereby getting rid of pain and sorrow. Sin is the source of all troubles and afflictions. Everybody wants to get rid of pain and sufferings which are the out come of sins. Sin is rooted in ignorance, causing unhappiness. Ignorance is removed through communion with God whose body is truth and light (knowledge) His shadow. That is why we are called upon to come close to God.

21

ओ३म्। यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृण्णं बृहस्पतिर्मे तद्दधातु।
शन्नो भवतु भुवनस्य यस्पतिः।
य० ३६. २

Trans.: The hole that lies in my eye. heart or mind is a very great one. May God, the greatest protector, fill-it-up! May the protector and upholder of the universe, bestow peace on us!

May my shortcomings be eliminated!

The man has limited knowledge. He is, therefore, liable to err.

God gives tongue to speak as well as to preserve sanctity of speech, but man misuses it very often by speaking falsehood, uttering harsh and undignified words. The body is to be used as a ship to cross the worldly ocean, but the man pricks holes into it by indulging in violence, theft and adultery. Mind is given to contemplate and to entertain

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good thoughts, but man gives way to ill-will, malice and hatred. Eyes are meant to see but the man takes delight in observing indecent things making the blunder of creating unhealthy impressions on mind and heart. So is the case with other sense organs.

In the hymn under reference a prayer has been addressed to God to remove the holes that may have been created by eyes, mind, ears etc.

No clear vision will be possible if there be any defect in the eyes. Uneasiness and fear will continue to assail, if the heart is beset with evil thoughts. All activities are sure to get a setback, if there be any flaw in the mind.

We are, therefore, called upon to seek God's favour and blessings for their removal and to present our bodies a living sacrifice to Him.

We are to remember that if there be any thing common to us all by nature, it is the members of our corporeal frame and these, guided by the spirit (Atman), as the instruments and obeying God's will become transfigured so that the body becomes a temple of God and the meanest faculties, the lowest appetities, the humblest organs are ennobled by the spirit mind which guides them.

22

ओ३म् स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥
ऋ० ४. ५६. ३

Trans. : He is only the doer of good deeds, who creates ether and the earth and the worlds both having light and darkness. He is sustaining and keeping in systematic motion

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both the worlds with His supernatural knowledge, strength and capacity which seem to hang without a powerful prop.

Creator of the world is doer of good deeds

In this Hymn God is called the doer of good deeds because He creates the world and sustains it without a prop.

Why does God create the world ? The Vedas tell us that He creates it to let the souls reap the fruits of their actions—good and bad and also to let them achieve deliver ance. It means that God has no ulterior motive in creating theworld. He creates it for the use and benefit of the creatures. God is called doer of good deeds because of His performing noble deeds disinterestedly.

स्वाभाविकी ज्ञान, वल क्रिया च ।

God has inherent knowledge, strength and activation. God acts with these inherent powers for the good of the universe.

Devotee of God is called upon to imitate Him and to devote himself to philanthropic but disinterested actions. This is the only way to contract friendship with God. A man should create something at once wonderful noble and exquisite. Procreation of good progeny has its own importance, but more important than this is to leave behind oneself a creation wherein his disinterestedness and philanthropy are mirrored more vividly.

God is the prop of the whole universe. The sun, the moon, the stars, the earth and the planets etc. are all working regularly and punctually under His direction. What a wonderful phenomenon is this ?

In the words of an English writer God, veiled in Majesty alone gives light and life to all, bids this great system move and changing seasons in their turns advance unmoved, unchanged Himself,

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We should always keep before our mind's eye that unselfish and noble actions are the most radiant pages in the biography of soul.

23

ओ३म् । न वि जानामि यदिवेदमस्मि निण्यः
सन्नद्धो मनसा चरामि ।
यदा मागन् प्रथमजा ऋतस्यादिद्वाचो
अश्नुवे भागमस्याः ॥
ऋ० १. १६४. ३७

Trans. : I do not know well what I am. Being credulous and simple, I am roaming with fetters of mind on. I can have the vision of myself only when I realize God who is the source and harbinger of all true knowledge.

Self-vision by grace of God

A man can not have a vision of himself by means of eyes, nor can he gain knowledge thereof by means of mind and faculty of speech. In other words sense organs as well as those of actions are not capable to help a man to have his vision or acquire the knowledge of the self.

The mind is the repository of the knowledge which the organs tend to give. How can then the mind enable a man to see himself ?

The Upanishad says repeatedly that those who allow themselves to fall a prey to the sway of the mind blindly lose the urge and capacity to have a vision of their real entity.

The knowledge which a man gains by perception, cognition and conjecture carries no speciality. By looking at the

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smoke we can think of fire but not the things and objects that ignite it. These are known by direct cognition. Even the living and dead bodies with or without movements can not enable a man to have his vision. It can be had through the grace of God only.

The soul is a conscious entity. The body is made up of clay. The soul is formless and eternal. It has sparks of divinity, but not wholly divine. It is a free agent in performing deeds but dependent on God for reaping the fruits of actions bad or good and God pervades the whole universe and also the soul. It keeps its purity by obeying God's behests and by loving and serving His creatures disinterestedly. Its power is ensured and enhanced by keeping away from sensuality and habituating himself to put up with duals such as joy and sorrow, thirst and hunger, praise and censure etc. cheerfully while performing his duties.

Corroborating the definition of the soul as made out by our seers and sages Cicero says that which thinks, which wills, which understands, which feels and which acts is something celestial and divine and on that account must necessarily be eternal.

Addison declaring the theory of duality of God and soul tenable says that the soul considered with God is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it.

The height of all philosophy is to have one's vision and to know one's self and the end of this knowledge is to know God so that one may love Him, imbibe His virtues and be able to shed lustre of divinity on earth through his noble thoughts, and virtuous actions.

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24

ओ३म् कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।।
य० ४०. २

Trans. : Let a man aspire to live for a hundred years i.e. as long as he lives leading an active life. Let his actions be good. By leading such a life his actions will not be the cause of his bondage. There is no other wayout.

Be up and doing

The Vedas refer to the human body as a field. They enjoin upon a man to be healthy. Human body is purposely called a field. Agricultural operations such as sowing and reaping ought to go on constantly in a field. The Vedas direct a man to use his body as a field pursuing noble pursuits.

There are three categories of actions. Good actions, bad actions and inaction. The Vedas exhort people to do good deeds only. Thus bad actions stand condemned. What is worth doing and what is worth avoiding is a complicated problem requiring deep study and thorough probe. In the hymn just preceding this, a man is called upon not to covet others' wealth and this covetousness is regarded as the foremost cause of all sins.

According to a maxim actions are said to be the cause of bondage. But the Vedas do not favour this view. They direct a man to be up and doing, leading a busy life. But his actions must conform to God's behests and dictates of duty without having a tinge of reward thereof. This is the way to keep away from the fetters of the action. Quoting this Hymn Swami Dayanand Saraswati throws light on the significance of an active life thus :

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"Let a man aspire to live by doing work for a hundred years, i.e. as long as he lives. Let him never be lazy. Behold ! all the animate and the inanimate objects in this universe perform their respective functions. The ants and other creatures are always active, the earth and other planets are always in motion, the trees are always growing and decaying. Man should take a lesson from these. As men help him who helps himself so does God helps him who works and works righteously.

Light of Truth 7th Chapter

(1) Goethe speaking in the same strain says that nature knows no pause in her progress and development and attaches her curse on all inaction.

(2) In activity we must find our joy and glory and labour like everything else, what is good is its own reward.

(3) The end of man is action and not thought, though it be of the noblest. But that action should be accompanied by insight and propriety.

25

ओ३म् येन॑ दे॒वाः स्व॑ऽरारुरु॒हुर्हि॒त्वा शरी॑रम॒मृत॑स्य॒ नाभि॑म् ।
तेन॑ गेष्म सुकृ॒तस्य॑ लो॒कं घ॒र्मस्य॑ व्रतेन॒ तप॑सा यश॒स्यवः॑ ॥

अ० ४. ११. ६

Trans.: Let us attain salvation, the state of Divine Bliss and that region of good actions (light) which is attainable after death by men of wisdom who practise Dharma and lead illustrious moral life coupled with austerity and good vows and noble actions performed without attachment.

Righteousness is a means of attaining Salvation

Light and bliss are invariably referred to wherever a mention of salvation is made.

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A true devotee invokes the favour of God to grant him that state of bliss where the soul roams free from afflictions of three categories--and illumined with light Divine coupled with highest mental and religious development and where the fruits of actions shed lustre.

This state is reckoned to be one of supreme happiness.

State of salvation is termed as अमृत (nectar) because a person comes back into the material world not through the channel of death but through that of birth.

The word स्व self occurs frequently in the Veda, meaning light and beatitude. But it really means better state. There is no state better than that of salvation. In this state the soul is completely cut off from the contact of matter and remains in communion with God. Non-alignment of the soul with the matter and alignment with God results in the disappearance of pain and sorrow and culmination of knowledge and happiness.

Pointing out the way the Veda enjoins upon a devotee to get salvation by steadily following the tenets of Dharma and doing good deeds thereby making his life illustrious,

Defining the term 'Dharma' the Veda says that he who having been born among men and shining with the splendour of penance is said to be Dharma personified. In other words, the soul having got the human form and equipped with knowledge, freedom from worldly desires and with righteousness is said to be 'Dharma'.

Austerity without observance of sacred vows such as non violence, truthfulness, non-stealing celibacy and renunciation may assume the form of hypocrisy. To avoid such a development the Vedas enjoin to practise penance with good motives and actions so that impurities be removed and the soul be enabled to shine with unalloyed brilliance.

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Alluding to the causes of bondage and Emancipation Swami Daya Nand says:

'Obedience to the will of God' disassociation from sin, ignorance bad company evil influences, and bad habits, the practice of truthfulness, promotion of public good, even handed justice righteousness and the advancement of knowledge, worship of God, in other words, the practice of yoga study and tuition or instruction of others and advancement of knowledge, the righteous efforts, the employment of best means towards the accomplishment of one's objects, regulation of one's conduct in strict accordance with the dictates of even handed justice which is righteousness and so on are the means of obtaining Emancipation, whilst the reverse of these disobedience to the Divine will and the like lead to Bondage.

(Satyartha Prakash Chap. 9)

Adhyatmika—pertaining to body and soul, as ignorance, lack of true knowledge, passions, hatred physical pain and diseases (as fever).

Adhibhautika—Arising from the outside world animate or inanimate as from one's enemies, tigers and snakes etc.

Adhidaivik—Arising from natural causes such as excessive rains, extremes of heat and cold or from mental worry or disquietude and distraction of the senses.

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26

ओ३म् । आ यद्योनिं हिरण्ययमाशुऋतस्य सीदति ।
जहात्यप्रचेतसः ॥ ऋ० ९. ६४. २०

ओ३म् । अभि वेना अनूषते यक्षन्ति प्रचेतसः ।
मज्जन्त्यविचेतसः ॥ ऋ० ९. ६४. २१

Trans. : When the soul immersed in mundane affairs attains to region where truth prevails with its shining rays, it parts company with the ignorant people. The wise and learned people glorify God. They perform yajnas, make alms, keep company with good people while those who are bereft of knowledge, insensible and unmindful are drowned.

Those who like fire spend the first part of their life meritoriously and brilliantly acquire guiding capacity and all sorts of wealth befitting men of repute.

Difference between the learned and the ignorants

In these two hymns characteristics of a wise and a foolish person are indicated.

The most salient feature of a man of knowledge is that he follows 'ऋत्' truth or Law of nature thereby ensuring a better state of living. Foolish people do not know the law of nature nor do they try to know it. They do not even grasp it when posted with it, consequently this law discards them.

Second feature of a wise man is that he glorifies God, performs yajna and religious rituals, satisfies people with imparting knowledge and providing them with food etc. they keep company with good people and worship God. Real function of knowledge is to enable one to distinguish between good and evil, virtue and vice and to stick to virtue and discard vice.

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The Vedas enjoin

चित्तिमचित्तिं चिनवद् वि विद्वान् ॥

(ऋ० ४. २. ११)

Let learned people distinguish between true knowledge and false knowledge. Let him scrutinize carefully what is desirable and what is undesirable so as to be able to do good to himself and to others. Ignorant people as well as those possessing false knowledge lack this ability.

Only the men of knowledge are capable to cross the worldly ocean, because of their being equipped with capacity and requisite implements, while the foolish people remain busy with picking holes in the bottom of the ship with the result that they are drowned.

Addison pointing out the characteristics of a wise man says that he does three things, he abandons the world before it abandons him, prepares his sepulchre before entering it ; and does all with the design of pleasing God before entering into His presence—Zochler, a celebrated German writer, elucidating this Vedic teaching remarks that the wise man is also the just, the pious, the upright, the man who walks in the way of truth. The fear of the Lord, which is the beginning of wisdom consists in a complete devotion to God.

Perfect wisdom, as Plato defines, hath four parts viz. Wisdom, the principle of doing things aright, justice, the principle of doing things equally in public and private, fortitude, the principle of not flying from danger, but meeting it, temperance, the principle of subduing desires and living an exemplary life.

Verily the wiseman walks with God, values his soul, thinks of eternity, both worlds considers and provides for both, abstains from evil, purifies his soul, expands his wings, gains his father's house and drinks from the fount of bliss.

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ओ३म्। अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम्।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः॥

ऋ० १. १६४. ३१

Trans.: I have seen or realized that entity which is the master of the senses which treads on even, uneven and wrong paths and which gets involved in good or bad plights and comes again and again into the world.

The Soul is indestructible

In this Hymn several things have been pointed out :—

(1) The soul is termed as 'Gopa' which means master of the senses. It is evident that the soul is distinct from the senses, which are not the soul. They are also under the sway of the soul which is their protector too. They work as long as the soul resides in the body. Think of the significance of the term 'master' which is interpreted by the Vedas as protector or saviour.

(2) After pointing out that the senses are not the soul, the Vedas say that the soul is not subject to decay or destruction. It does not expire with the extinction of the body. Rishi 'Yagyavalka', a great theologian, had elaborated this fact by declaring :—

Oh ! "Matreiye the soul is immortal. It can never perish."

Two great discrepancies are likely to crop up if the soul is taken to be mortal and these can not be satisfactorily explained. The first being the birth of the soul along with the body.

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In that case the question will arise as to why one is born of a poor family and the other is born with a silver-spoon in his mouth : as to why one is born with an ugly and deformed body and the other with a well built and good looking frame. This leads to the conclusion that the body consisted of a previous element fruits of whose actions good or bad are accountable for such discrepancies. Another discrepancy centres round the denial of past actions, and that the soul must come to an end with that of the body. Annihilation of the soul without reaping the fruits of actions amounts to disorderliness, but there exists order in the cosmos. In order to remove such a wrong notion the Vedas declares that the soul is immortal and this fact substantiates the purpose of the creation. The world is created to let the soul reap the fruits and to sow the seeds of actions.

In this hymn free agency of the soul is also established. Treading on even and uneven paths can only be feasible when there be freedom to do so. That is why the metaphysicians have characterised the soul as capable of doing what is worth doing or what is not worth doing or doing contrarily, free agent is that which is free to act.

Good and bad actions produce good or bad results. One reaps what he or she sows. In this way the karma Theory is elaborated. In order to make this idea quite clear, it is pointed out in this Hymn that the soul comes into the world again and again.

When a person is seen in a wretched plight, it is to be assumed that he or she had misused his or her freedom of action in a previous birth. This condition is in no way accidental or without a cause. Though the soul is free to act yet it is subject to Divine Dispensation for reaping the fruits thereof, good or bad.

Whatever is said about the soul in this Hymn conforms to reason. But the words 'I have seen' refer to a very

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remarkable theme. The Vedas exhort the people to know themselves by taking resort to the Vedic knowledge which is par excellence and also to 'Shravana' 'Manana' and Nidhidhyasana which mean studying the Vedas listening to the discourses or the speeches of learned men on Vedic lore attentively with a calm mind thinking over what one has read or heard in retirement and removing doubts if there be any by questioning the speaker or a learned man and entering into the superior state and seeing for themselves by the help of right conduct and 'yogic' practices, whether it was the same as they had heard or studied and reasoned out or not.

28

ओ३म् । अद्यसश्च व्यचसश्च बिलं विष्यामि मायया ।
ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे ॥ अ० १९. ६८. १

Trans. : The soul is finite and not pervading while God is all-pervading. I lay bare the mystery that exists between them with the help of reason. Having fully grasped the difference lying between these two entities. We embark upon pursuits and actions.

The Soul is finite

A great controversy subsists about the soul and God. There are many people who do not admit their existence. But those who admit their existence, are divided and are not unanimous in respect of their nature or conception. Some of them hold that God lives at the seventh layer of the sky while others hold that He is seated on the 4th layer or His abode is in the ocean of milk and so on. Thus, He is being localised and rendered as an entity possessing limited knowledge and power. One who has limited knowledge and capability cannot be able to create, sustain and

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dissolve this vast universe. To do away with this flaw, the Vedas say that God is all pervading while the soul is pervaded by Him. This contrast existing between these two entities can be comprehended by knowledge that is why the Veda declares :

विलं विष्यामि मायया

I unfold their distinction by means of intellect and knowledge.

Visible things are often subjected to disputation what to say of those which are invisible. But men are enjoined to make use of Divine knowledge and arrive at appropriate conclusions.

The sage too says :—

These two are known by means of mind, heart and intellect. One who becomes acquainted with this fact is enabled to overcome the dread of death.

Knowledge of God makes a man immune from fear of death. But to know Him, the mind, heart and the reason are to be harnessed jointly in the pursuit. The mind, reason and contemplation help to convince one of His existence. Mind can be silenced by reasoning but heart which is the repository of the most subtle feelings and perceptions, requires to be touched failing which a man may fall a prey to non-belief. The heart, therefore, plays a vital part in this process.

The entity which is ascertained by knowledge which carries radiance with it, which makes and unmakes, resolves, and which has feelings of mine and thine is the soul. It is at the same time a very subtle entity and is laid bare by inte-

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llect and its own attributes such as desire, repulsion, activity, feelings of pleasures and those of pain, sorrow and displeasures etc.

God is more subtle than the soul and He is pervading it. The soul, is therefore, required to love Him. One who is anxious to ensure his good should give a good blending to thing-temporal and spiritual.

The latter portion of the Hymn alludes to a very significant theme. The knowledge must have cohesion with the action. The knowledge which is not worth actuating and helping activity cannot be termed as knowledge in the true sense of the word. This shows that the Veda is the supporter of action and not of inaction. The soul can never be inactive. As it has limited knowledge it desires and aspires to know more and more, and for this it has to come into motion and this means activation which is an inherent attribute of the soul.

Bailey, a celebrated writer, says that there is nothing on earth worth being known but God and our own soul. Bossuet holds that the heart has reasons that reason does not understand, C. Simmons is of the opinion that when the heart is won the understanding is easily convinced. All these too go to elaborate the Vedic ideas elucidated in the Hymn under reference.

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ओ३म्। विश्राजं ज्योतिषा स्वरगच्छो रोचने दिवः।
देवास्त इन्द्र संख्याय येमिरे ॥ सा० उ० ६. ७. २. ३

Trans. : Oh God, Thou art the master of all wealths and eradicator of ignorance or false knowledge. Thou art the abode and source of brilliance for others. Learned people observe restraint to be able to have communion with Thee and enjoy bliss.

A learned person observes abstinence for God's friendship

The sun and the moon though illuminous, carry shadows of darkness with them also. But there is not even an iota of darkness in God. The soul requires unalloyed light and bliss, which must be devoid of sorrow. These two can be got from God alone.

When a man, having communion with God goes on realising Him step by step, then he feels inclined to declare :—

"Oh God ! I have come to know why the devotees worship Thee Men require bliss and Thou art blissful. We have been appraised of the cause of Thy being, blissful. Thou art illumined with brilliance. Thou art not only self-refulgent but also source of light and bliss for others. That is why the learned people discipline themselves to acquire that bliss."

This Hymn denotes that God is full of bliss. His brilliance, His omniscience, His innate nature of endowing others with knowledge and light go to show that He is blissful.

Self-control is a prerequisite for that bestowal. God is the greatest donor and is consequently the greatest discipli-

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narian. It is, therefore, essential to observe discipline to enjoy His association and affection.

Rigveda enjoins to discipline one's body to gain and enjoy affluence and prosperity.

The Vedas and other Aryan scriptures teach us self restraint. These are fully convinced that indulgence begets desires, which hamper smooth accomplishment of temporal activities, what to say of spiritual ones. Even the smallest part of what a man of temperate habits enjoys is not enjoyed by a sensualist.

Ashram system of Aryan culture is a system of self control. In Brahmacharya (celibacy) a man has to be averse to sensuality—Sanyas' and Banprastha. (Renunciation and Austerity) are meant chiefly for the observance of strict discipline. The remaining one fourth span of life which may be or which is devoted to household life and indulgence is hedged with barriers of self-control.

It behoves, therefore, for all people who are desirous of being successful in life and enjoying Divine Bliss to keep their appetites under control.

Augustine too elaborates this Vedic conception by exhorting people to make their bodies obey their spirits and then let their spirits obey God. The constancy of sages is nothing but the art of locking up their agitation in their hearts. A. P. Stanley reminds us that more dear in the sight of God than any other conquest is the conquest of self.

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ओ३म् सुमीचीनास आसते होतारः सप्तजामयः ।
पदमेकस्य पिप्रतः ॥ ऋ० ९. १०. ७

Trans. : Seven organs meant for consummating worldly objects by giving, taking and moving in right directions are protecting the soul.

Relation between the soul and the sense organs.

Ears, eyes, nose, tongue, skin, hands and feet are means for handling worldly objects. These organs both take and give.

Eyes acquaint the soul with the knowledge of countenance. Ears and the nose convey the sound and the smell respectively to the soul. The tongue gives the taste and enables to make utterances. Skin gives the perceptions of heat and cold, hardness and softness.

These organs take their shares from food and water etc., and aim at protecting the body which is the abode of the soul. These are said to be working properly if their movements and functions, are focussed on the up keep of the body and not on their misuse resulting in damaging effects.

Thus the relation between the organs, body and the soul is established. The organs are meant for the soul while the soul is not meant for them.

Let these organs be strong and glorious so as to make the body and the soul likewise. Let them be kept under control of the mind and in turn under that of intellect and the soul. These should in no way be allowed to go their own way.

We are enjoined not to let the eyes gaze at sinful objects, the ears hear indecent and disparaging words. We

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are further required not to defile the taste resulting in the injury to the body, to the morals and the taste itself. We have to be careful about our utterances. No indecent, unjust and false words be allowed to slip from our mouths.

We are to see that our hands are not lifted and feet moved for an ignoble pursuit. They must be employed to lift up and help the oppressed, destitutes and fallen ones. We have to present our bodies as living sacrifices to God keeping in mind that no honour exceeds that which has been conferred on the human body that no power exceeds the power and no glory exceeds the glory with which it is invested.

31

ओ३म् अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम् ।
अग्नेरनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूर्यस्य ।। ऋ० १०. ७. ३

Trans. : I regard God who contributes to the progress of all, who exists before creation, as my father, mother, and other dear ones, who is also the most enlightened. He is just like an abiding friend and companion. He takes us forward. He gives life. He illumines and strengthens the soul. He is adorable and worthy of keeping company with.

Thou art the father and the mother

We love our kith and kin. Thousands of people pass our eyes every day, but we do not take account of them. But when a person who is related to us passes our eyes, we feel inclined to accost him. Similarly mother, father, brothers and sisters are dearer and nearer to us.

This is all right. But a day comes when we are forced to part company with our parents. Brothers and sisters

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too turn or may turn away at any time. But God never forsakes us. He looks after even those who become orphans and destitutes. Therefore a man who is impressed with the fleeting nature of the world and its ties, feels prompted to declare.

अग्निं मन्ये पितरम्-सखायम्

God leads all to the path of progress equipping with requisite means to go ahead. He is, therefore, a true friend and a guide. That is why the seer comes out with the prayer :—

"Oh God ! Thou art the father, mother, brother, helper, source of all true knowledge, riches and Thou art all in all for a man and sentient beings.

God is great. His life giving power is great. He is annihilator of tendencies which prompt a man to do evil deeds. He, therefore, commands our profound reverence.

He is to be sought in the firmament of our minds and not elsewhere. He is wiping off mental filth of evil thoughts. He is pervading us all. We, have to be in communion with Him.

We are, at the same time to give Him the same place in our hearts which He is upholding in the universe. None other than Him is a true helper and a care taker. Very often we look upon Him as our last and feeblest resource. We go to Him because we have no where else to go and then we learn that the storms of life have driven us not upon the rocks but into the desired state of happiness.

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32

ओ३म् । सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥

अ० २२. १. १

Trans. : May truthfulness, high-mindedness, discipline, regularity, just and right conduct, good vows celibacy, self-control, self-knowledge, the good earth which gives sustenance to us in the past, present and future, open vistas, ever expanding and uplifting.

Sustainer of the Earth

May truthfulness, high aspirations, observance of rules and discipline, fair dealings, acridness, austerity, firm determination, righteous conduct and self-knowledge protect the motherland which had been and will be sustainer of us in the past, in the future. May it widen space for us.

This Hymn lays bare the virtues and capabilities that are essential for safeguarding the freedom of motherland, absence of which may endanger it. These are as follows :—

1. *Truthfulness and integrity* : Those who are not charged with implicit faith in their country and do not behave in a patriotic way render themselves responsible for betraying and throwing it into the deep abyss of decadence. It behoves, therefore, all guardians of country's independence to be truthful and faithful to the motherland both in thought and action.

2. *High aspirations is the second virtue.* There can not subsist real love for freedom in those who try to defend it at the spur of ulterior motives, mean aspirations and low passions. Such people can not make any sacrifice. It is, therefore, incumbent on the part of patriotic people to

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entertain high aspirations and to raise themselves to a higher cultural level.

3. *Observance of rules, discipline and fairdealings.* Without these virtues no distinction between right and wrong, fair or foul and maintenance of peace and concord is possible. Even the earth and heavenly bodies teach us good lessons on discipline regularity and orderliness.

4. *Acridness.* While wresting or maintaining freedom people, under abnormal circumstances feel compelled to have recourse to such processes which are ordinarily not justifiable. People of timid nature are found losing heart under trying conditions and giving way to despondency, thereby turning the wheel of victory towards failure. At such a critical time acridness comes in to play its part and to stem the tide of failure.

5. *Firm determination and Austerity.* A man cannot ensure success in any undertaking if he is not guided by firm determination though he may be a staunch lover of his country, high minded, truthful, observer of rules and discipline and brilliant. A man, must, therefore, equip himself with the trait of firm resolve along with other traits alluded to above. The Veda attaches great importance to this quality. It says : भद्र मिच्छन्त ऋषय स्वर्विदस्तपो दीक्षा मुपनिषेदुरग्रे ॥ अ० १८.४१.१

Men of wisdom who know the secret of drawing happiness observe austerity and learn to stick to firm determination before aspiring to ensure their well-being.

Path of success remains hedged or strewn with obstacles. There are occasions when prospects of failure baffle a man. According to the proverb good deeds meet with a number of impediments, which are warded off by penance and firm determination. Penance means disregard for comforts and discomforts, thirst and hunger, pain and pleasure.

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6. *Righteous conduct and self-knowledge.* These two are also most essential to maintain independence of one's country. Men of loose character are not eligible for enjoying the bliss of independence. A man is not an angel, he has many frailities, but sensuality is one of the greatest weaknesses which hasten the ruin of even the mightiest ruler along with his kingdom. Self-knowledge and righteous conduct endow people and the rulers with a capacity to assess pros and con's of their plans and adopt means that may lead to success.

Keeping company with and honouring patriotic and learned people who may give the benefit of their learning sciences and arts is an indispensable factor for the maintenance and promotion of public weal.

Those countries wherein learned people are not maintained and honoured remain afflicted with poverty and all sorts of troubles. All people should be imbued with the spirit of 'Yajna' which signifies selflessness, alleviation of pains and privations of the afflicted people. utilization of appropriate things in an appropriate manner, fellow feeling, charity and hoarding of all beneficial things that may enhance the good and the honour of one's motherland.

In the latter half of the Hymn, a great truth has been unfolded, Motherland is a great store-house of our past and a great hope for our future is enshrined therein. It is eloquent with the glorious deeds of our fore-fathers. It points out how the pious people had routed the wicked ones. Such glorious accounts make us lead towards a brilliant future and sublime destiny.

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33

ओ३म् सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥
अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥
मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥

अथ० १. ३०. १-३

Trans. : God says, "I ordain fellow feeling, one mindedness, benevolent mental attitude and non violence for ye all. You all love one another just as a cow loves her newly born calf. Let a son resign himself to the will and the pious vows of his father. Let his aims correspond to those of his father. Let his mind be in tune with that of his mother. Let a wife be sweet tongued towards her husband. A brother should not be on unfriendly terms with his brother and sister. Brothers and Sisters should not behave towards one another maliciously. Let there be cohesion in their hearts, mind and mental attitude and speak and behave in a "befitting manner."

Domestic behaviour

Families and nations get on well only when mutual accord and affection prevail among the members and the people, and none looks upon others with an unfriendly eye. Such a state of affairs is possible only when there is harmony between the hearts and the minds and mutual love resembles the affection which subsists between a cow and her newly born calf.

This analogy carries a far reaching significance. No doubt parents love their children very much. But this love remains tinged with a feeling of self interest.

They bring up their children with great care but generally expect that their children would take care of them

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in old age. Such affection does not go very far. Only that affection goes deeper and lasts longer that has no tinge of self interestedness. The Veda has, therefore, hinted at the analogy of the cow and the calf. The cow does not and cannot expect compensation.

That family or a nation is sure to prosper in which good sense and mutual harmony prevail among the members and the nationals, devoid of selfishness and full of dutifulness.

The Vedas aim at bringing the whole mankind together as well as binding all with the 'tie' of love and fellow feeling. Family and the nation are the two rungs of a ladder to reach the summit.

First lesson on mutual love and its working is learnt in a family which consists of father, mother, brothers, sisters, husband and wife etc.—The way to keep them attached to one another is to instil in them one and the same aim. The son is to regard it as his first and the foremost duty to bring to fruition the hopes and pious expectations of his parents. The harmony and happiness of a family is maintained only when mutual love and affection subsists among brothers and sisters, husband and wife etc.

Cowper, an English writer, comparing domestic happiness to the blissful state says that it has survived the fall. The notion of a perfect society embraces a happy family as its centre and ornament.

34

ओ३म् येन॑ दे॒वा न वि॒यन्ति॒ नो च॑ विद्वि॒षते॑ मि॒थः।
तत् कृ॑ण्मो॒ ब्रह्म॑ वो गृ॒हे सं॒ज्ञानं॒ पुरु॑षेभ्यः ॥

अ० ३. ३०. ४

Trans. : I instil in your hearts that knowledge which makes you all realize the reciprocal equality and tends the learned people to be closer to one another abstaining from ill-will.

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How domestic equality is ensured ?

In this Hymn importance of knowledge is emphasised. It keeps the learned people attached to one another without giving way to ill-will. The knowledge must be beneficial and productive of good results. That knowledge which tends to mutual discord and bickerings cannot, in the true sense of the word, termed as knowledge. It can be termed as false knowledge.

Sweet words are the criterion of love and affection. The Veda, therefore, enjoins upon the people to speak properly and to use sweet words so that peace and accord may have their sway.

The knowledge that fosters unity goes a long way to make people advanced, on the contrary false knowledge gives rise to discord and annihilation.

The Veda sounds a note of stern warning against dishonest dealings and says that those who behave treacherously among themselves render themselves disqualified to make good acquaintances and are debarred from public esteem. They remain at all times on the verge of death. The man who honours others is honoured. How can those be respected who are at times discourteous to others ? The sure way to be respected is to be at one with other's thoughts, aims and aspirations.

All the miseries and pains with which the world seems to be afflicted are due to ignorance and false knowledge.

It is, therefore, essential that all men should acquire true knowledge and impart it to others.

Decency of behaviour in our lives commands the approbation of all with whom we converse and which consists in the manner, consistency and moderation of our words and actions. To be amiable is most certainly a duty but it is not to be exercised at the expense of any virtue. We

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must always be amiable though we may be subject to compulsion in our contact with the world. Such people radiate so much of sunshine that they are reflected in all appreciative hearts.

35

ओ३म् तव॒ शरीरं पतयिष्ण्व॒र्वन् तव॑ चि॒त्तं वात॑इव॒ ध्रजी॑मान्।
तव॒ श्रङ्गा॑णि॒ विष्ठि॑ता पुरु॒त्रार॑ण्येषु॒ जर्भु॑राणा चरन्ति ॥
य० २९. २२

Trans. : O soul ! thy cover (body) is subject to decay and destruction—Thy mind is racy more than the wind. Thy strong organs wander in the jungle engrossed in their respective objects.

The Body is perishable

In this Hymn perishableness of the body has been explained : The soul is reminded of the fact that its body is liable to decay and annihilation.

तव शरीरं पतयिष्ण्वर्वन् ।

The seers also hold that inherent nature does not and can not change. It means that the body is to fade away any time though it may last long.

The body is linked with the mind which is racy. The Vedas symbolize its agility with that of the wind. The soul is exhorted not to rely fully on these two fleeting entities. None knows when they may part company with. Men of wisdom, therefore, lose no time in accomplishing the tasks that may be accomplished with the instrumentality of their corporeal forms. They take it granted that the body is dust and the soul is a bud of eternity. They are convinced that every thing here but the soul of man is a passing shadow.

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The only enduring substance is within. They remain awake to the sublime greatness, the perils, the accountableness, and glorious destinies of the immortal soul ! They try to present their bodies as a living sacrifice to God and translating His behests into actions.

The Vedas advance a peculiar answer to the query whether the sense organs are cooperating with the soul or not ? They say that organs when disassociate with the soul wander unchecked in the jungles of their respective objects, making a man sensual and creating hellish conditions, One who lives in the Kingdom of sense shall die in the Kingdom of sorrow. Such an eventuality must be avoided by a sensible man who desires to make himself noble and enlightened and meet with a peaceful and sublime death.

36

ओ३म् नृचक्षसो अनिमिषन्तो अर्हणा बृहद्वयसो अमृतत्वमानशुः ।
ज्योतीरथा अहिमाया अनागसो दिवो वर्ष्माणं वसते स्वस्तये ॥

ऋ० १०. ३६. ४

Who deserve redemption ?

This Hymn lays down the characteristics of those who get themselves rid of the pangs of birth and death and attain Divine bliss or salvation.

There is not a single person in this world who does not aspire for immunity from pain and sorrow. But rare are the people who are absolved of them.

People of the following categories are considered to be in communion with God :

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नृचक्षस :—

World Teachers, and those who assess real values of men, also those who make distinction between a man and a beast, rise above creature comforts, devote themselves to self introspection and Divine contemplation and make others tread on the same path.

अनिमिषन्त :—

They are free from idleness and sloth and do not give in even for a moment to carelessness in bringing into play all the means to attain salvation, while adhering to righteous conduct, They remain at all times obsessed with the feeling that death is hovering at their heads and may be take them at any moment.

अर्हणा :—

They command respect and show respect to God in their words and deeds.

देवास :—

They remain engaged in doing good to others disinterestedly without expectation of reward.

ज्योतीरथा :—

They are men of wisdom fully acquainted with the distinctions that mark God, soul and the world.

अहिमाया :—

They are well up to act in accordance with their knowledge.

अनागस :—

They remain free from sin. They ward off bad deeds by dint of real knowledge.

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दिवो वर्ष्मणं वसते स्वस्तये :—

They are possessed of the power of knowledge, remain endowed with the radiance of God that bestows blessings on Earth. Their knowledge and radiance are always at work to ameliorate the conditions of mankind.

In short, those who acquire real knowledge of things and employ it in doing noble and philanthropic deeds, who are free from sins and frailities are considered to be competent to attain salvation.

37

ओ३म् । सुमौ चिद्धस्तौ न सुमं विविष्टः सम्मातरा चिन्न सुमं दुहाते ।
युमयोश्चिन्न सुमा वीर्य्याणि ज्ञाती चित्सन्तौ न सुमं पृणीतः ॥
ऋ १०. ११७. ६

Trans.: Both the hands being alike are not able to handle the same things. Two she calves being the progeny of the same cow do not yield equal quantity of milk. Twins are not possessed of the same vitality. Being related equally, relatives do not give alms or help equally.

All are not equal

Disparity reigns in the universe. The Veda makes this fact clear by means of illustrations. Both the hands of a person do not possess the same strength. Two cows which are the progeny of the same cow do not yield equal quantity of milk. Twin brothers do not have the same qualities. The Universe manifests disparity everywhere. But the Vedas warn us against taking adverse lesson from this disparity. A certain man does not give alms, then there is no justification for imitating his example and abstaining from giving alms to the needy.

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The Vedas exhort us to try to befriend and alleviate the sufferings and disabilities of those who are less fortunate.

Rigveda hints at a very sublime and appropriate assessment of this disparity. According to it, people equipped with eyes and ears when engaged in the pursuit of acquiring knowledge are not found with mental capacity of the same type. Some of them seem standing in a tank with water reaching their mouths, some with water touching their armpits and some with water sufficient to have a full dip.

The preceptor is imparting lessons to his pupils who have similar eye and ears, but some of them comprehend the lessons and the others, do not. It is due to the fact that their minds and their emotional trends and capacities are not alike. Owing to the variance some of them reach the highest limits of knowledge, while others reach halfway and some remain standing at the foot of a ladder, and some quite, ignorant.

This disparity is not casual. Everchanging trends of one's mind are accountable for all the people not becoming learned of equal calibre and also for variations in their actions which are at the root of the whole disparity and are the outcome of different inclinations.

Owing to our limited knowledge, we may, at times, commit such deeds as may throw us into the deep depth of miseries and we may be forced to depend on others' mercy and help. Keeping such an eventuality in view a thoughtful person must be ready to help the poor and the needy and alleviate their sorrows and sufferings.

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सुमानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि ।
सम्यञ्चोऽग्निं संपर्यतारा नाभिमिवाभितः ॥

अ० ३. ३०. ६

सधृ चीनान् वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान् ।
देवा इवामृतं रक्षमाणाः सायंप्रातः सौमनसो वो अस्तु ॥

अ० ३. ३०. ७

Common aim

Let your place of drinking water be common and let the partaking of your food be together, as I yoke you to a common yoke; worship Agni (the selfrefulgent God) all of you together (attaching yourself to Him) just as the spokes are attached to the nave of the chariot all round.

(O ye mankind)! (God) enjoins on all of you to be mutually helping one another, to be united in your mind and to have common ideal of life for benefitting one another. Like the enlightened persons who ever take care of the immortal principle (in their life) may the friendly feelings amongst you increase morning and evening.

A number of taboos persist among people regarding partaking of food and drinking water together. These are against the Vedic injunctions.

The Vedas declare that kitchens and water sheds of the people must be common. This ideal must go hand in hand with that of common goal of all people, which according to Vedic conception perfains to the attainment of knowledge and God. It means that people should be united just like the spokes of a wheel which remain cojoined to its axle.

Interdining and drinking water together can be meaningful only when modes of thoughts and patterns of behaviour of all people are identical. Mere dining and drinking

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water together cannot unite people without their thoughts and actions running into the same channel.

All the organs protect the body and the soul, similarly common aim of life unite people and showers happiness and prosperity on them. Carlyle endorsing this ideal makes addition to it, by remarking that men's hearts ought not to be set against one another but set with one another and all against evil only.

39

ओ३म् । आदित्ते विश्वे क्रतुं जुषन्त शुष्क्राद्यद्देव जीहो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥

ऋ० १. ६८. २

How divinity is attained ?

"Oh Lord ! all look up to THY actions and dispensations invariably, because Thou hast evolved life out of this arid nature (Prakriti). All noble and pious persons attain God head by dint of their fine character striving for salvation following the eternal law (Rit)".

In this hymn good and unfailing means to attain divinity have been pointed out. By giving deep thought to and translating them into action, a man can present himself in divine image.

Maharshi Yajnavalkya (याज्ञवल्क्य) remarks :—

सत्यं वै देवा अनृतं मनुष्याः ।

(Shatpatha Brahman)

Devas (men of piety and nobility) are the personification of Satya (Eternal law) while men of ordinary run are called अनृतं devoid of 'Satya,' because 'satya' or eternal law is

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sometimes violated by them and this is the distinguishing feature between the 'Devas' and men of ordinary run.

Attainment of God head or divinity is the supreme aim of human beings. God is the supreme Deva. Attainment of divinity means to make His traits integral part of one's life and behaviour.

It, therefore, behoves all persons to know His traits. Mere imitation thereof will lead them nowhere, nor mere knowledge and parrot-like recitation thereof will be of much avail. Eulogising God's mercifulness and fairplay on the one hand and feeling no compassion for the poor and the down trodden and doing injustice to others on the other hand cannot be beneficial. His attributes must be mirrored in our actions. Then only we may be able to attain divinity. Man is moulded on the pattern of his action. Good actions make a man noble, while bad actions, ignoble. Man's actions are the embodiment of his thoughts and feelings. As such for the purity of actions our thoughts and feelings must be rational, pure, high and noble.

We must turn the aridity into greenness and infuse life in the arid world if we like to become 'Devas'. (Noble persons).

40

ओ३म् वितन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति ।
उप्प्रक्षे वृषणो मोदमाना दिवस्पृथा बुध्नो यन्त्यच्छ ॥

ऋ० ५. ४७. ६

Let mothers go on weaving clothes of knowledge for their children

"Mothers mould and expand the intellect and the actions of their sons. They weave clothes for their children.

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Brides feeling elated and desiring to have bodily contact with powerful men get their desire (carnal) fulfilled in a legitimate and appropriate manner."

A child is moulded with the image of parents. Their thoughts actions and ways of life are mirrored in a child, especially those of the mother. A mother can make or mar the life of a child. It can make her child good or bad, brave or coward, learned or unlearned, righteous or wicked. Infancy of a child is passed in the lap of the mother. Her every gesture, every movement, every word and every action is imitated by the child, though it be powerless to comprehend them. In other words, a mother has to play a vital part in moulding the mentality and temperament of a child.

The Veda declares that the mothers mould and expand the intellectual horizon and sphere of action of her child. It means that a mother bears greater responsibility. If the mothers rising above domestic attachments and consequent shortcomings and jealousies, imbue broader vision, regard the whole universe as their family and cater to the weals of all sentient beings with their noble thoughts and dealings, then their children are bound to be likewise contributing substantially to the universal peace and good will.

In the hymn another function of a mother is pointed out. Mothers are enjoined to weave clothes for their children. If the mothers take to this work too, then domestic handicrafts may get upper hand and commercial competition, a setback.

In the latter half of the Hymn sentiments of a maiden desirous of marriage have been given air too and need of vitality in men is emphasised. A maiden is required to select a good husband after giving due thought. She too should be fully aware of her duties, requirements and aptitude.

In the words of Dickens "it must somewhere be written that the virtues of mothers shall be visited on their child-

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ren." Children look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon a child by the gentle hand of the mothers, thus observes Lord Macaulay.

Another English writer, eulogizing a mother's role in shaping the destiny of a child, says that children are what the mothers are, no fondest father's fondest care can so fashion the infant's heart or so shape his life.

It is the general rule that all superior men inherit the elements of superiority from their mothers.

Elaborating the Vedic ideal Ghanning remarks that the father and mother of an unnoticed family who in their seclusion awaken the mind of a child to the idea and love of goodness, who awaken in him a strength of will to repel temptation and who send him out prepared to profit by the conflicts of life surpass in the influence a Napoleon breaking the world to his sway.

41

ओ३म् । अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा ३ वर्धमानः ॥
ऋ० ६. ९. ४

Know thyself

The soul is the priest, giver and taker of alms, the first of all. Behold him-He is the light immortal while the body and organs are mortal. Here was he born firm seated in his station, immortal ever waxing in his body. The corporeal frame of a man cannot come into existence unless and until it is linked with the soul. Growth and decay of the body depend on the soul. It means that the first entrant is the soul.

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The soul assumes the bodily form along with the organs and it is the main cause of the movements and the growth of the body.

The Vedas enjoin upon a man to have vision of the self by uniting the heart and the mind.

The learned people have a glimpse of the soul through the medium of the heart and the mind and his presence is felt in the body which is the most exquisite piece of God's workmanship.

Worship of God and unalloyed knowledge enable a man to have cognition of the soul.

Worship of God means to lead a noble and divine life, serving God's children disinterestely and adding to the sum total of happiness of the world.

In this Hymn characteristics of the soul are indicated in brief. He is immortal while the body and the organs are perishable and fleeting. One of the man's aims of life is to have a vision of the immortal and soothing light that illumines the body in the form of the soul. He is born in terms of his link with the body etc. though by nature he is indestructible, unborn and eternal. He assumes the corporeal frame under compulsion of his inherent nature of activity. He treads on even or uneven paths, plucking flowers or thorns as fruits of his actions good and bad, making his prospects bright or bleak.

A man must understand the significance of the body. It is a holy gift. Explaining the excellence of the body. Mr. P. W. Robertson says that if there be any thing common to us by nature, it is the members of our corporeal frame, yes apostle taught that these guided by the spirit as its instruments and obeying a holy will become transfigured so that in his language the body becomes a temple of God and the meanest faculties, the lowest appetites, the humblest organs are ennobled by the spirit mind which guides them.

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ओ३म्। आ त्वा जुवो ररहाणा अभि प्रयो वायो
वहन्त्विह पूर्वपीतये सोमस्य पूर्वपीतये ।
उर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती ।
नियुत्वता रथेना याहि दावने वायो मखस्य दावने ॥

ऋ० १.१३८. १

Trans. : Let wind like powerful men discarding their emotional upsurges cause you procure your favourite things here in this world to sip the juice of peace and to set what had been accumulated by you in past life. Let your well developed voice couched in knowledge and sweetness attune to your mind. Oh ! you come down to give alms and to perform yajnas.

Let your voice Be couched in Knowledge and Sweetness

Great people who benefit the world are the models of self-abnegation. Such people get over the upsurges of passions like lust and anger etc. and give a beneficial lead to the people in general. They want to see the afflicted, dejected and helpless people pacified and happy. It is true that one gets the juice of peace as a consequence of his past actions.

But the Vedas guard against losing the decorum of one's speech while inhaling the cup of peace. To avoid such an eventuality they exhort one to attune one's mind, to sweet, sensible and wellmeaning words. Tongue and the mind should never be at variance with each other. Tongue, mind and actions are at variance with one another of those who are wicked. A man by nature is not-wicked. His mind aspires for peace of mind. His words, therefore, must be couched in veracity and sweetness.

ऋतस्य जिह्वा पवते मधु प्रियम् ।

ऋ० ९. ७५. २

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Sweet and sagacious words purify even what is pure. When learned people help you in procuring your favourite things here, it is incumbent on you to descend to perform yajnas and to give alms.

In the use of the tongue God hath distinguished us from beasts, and by good or bad use of it we are distinguished from one another. In the words of Quarles a fool's heart is in his tongue but a wise man's tongue is in his heart. A superior man is modest in his speech but exceeds in his actions.

43

ओ३म् ज्यायस्वन्तश्चित्तिनो मा वियौष्ट संराधयन्तः सधुराश्चरन्तः ।
अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्वः संमनसस्कृणोमि ॥

अ० ३. ३०. ५

Trans.: You who have elderly people in your midst do not be divided, but tied up to a common axle go on with one accord doing your work thoughtfully and successfully, make headway adhering to sweet talks among yourselves. I ordain bright prospects for you all who are united in thought and action and have a common sublime objective.

Go on with one accord and adhere to sweet talks

The Veda enjoins those who set to a work with one accord for its successful accomplishment not to separate from one another because discord divides. Thus the Veda exhorts people not to harbour feelings of disunity.

If two bullocks which are yoked to a common axle or to a plough go their own way, then no load can be carried and no field ploughed. Both of them were fastened to the same axle to do a certain work jointly but became separated.

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The Veda says that people devoid of sense do not know this secret. This can be comprehended when one keeps company with thoughtful elderly persons. According to Vidur, an Indian sage, a sabha is not worth the name which is not attended by elderly people who do not speak the truth in an assemblage (sabha) and they are also not worthy of being called elderly if they do not follow the dictates of Dharma.

An old man in a family keeps it joined together. But that man should not be old in age only but in virtues also. Members of a family which is fortunate in having old and wise people, are generally thoughtful. They will have cordial talks with one another. One should utter such words as may attract other's heart. When all members are sweet-tongued then they are sure to be attracted towards one another and accord in their words and actions will prevail.

Explaining the importance of unity, Cecil says that our hearts should resemble a load stone which not only attracts the particles of iron to itself by the magnetic virtue but by this virtue it unites them one to another. Let us keep the maxim before us that "United we stand, divided we fall."

44

ओ३म् । असद् भूम्याः समभवत् तदामेति महद्व्यचः ।
तद्वै ततो विधूपायत् प्रत्यक् कर्त्तारमृच्छतु ॥

अ० ४. १६. ६

Trans.: Sin is generated by the earth. It expands far and wide touching the sky. It passes through the process of immense visibility and then goes back to the doer.

Sin turns on the sinner

The earth has no light of its own. It is lurid. The sin has its roots in ignorance or darkness. A man tries to

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find out secluded place to commit a sin. The Veda explains this fact in its rhetorical phraseology when it says :— असद् भूम्या समभवत that darkness gives rise to a sin. But it is bound to be discovered. It cannot remain concealed. Though it may appear to be insignificant in the beginning it tends to be expanded reaching upto the sky. In other words a sinful act is bound to get currency. But let it not be presumed that wider publicity absolves the doer of its pangs.

Vidur (an Indian sage) has rightly said that a man alone commits a sin, he procures things by this process, and these things are utilized by a number of people who do not share that sin. The doer alone reaps the consequences thereof.

The Veda goes one step further when it ordains that an act admits of no variations so far as its consequences are concerned. No 'Guru', no prophet no sooth sayer can cause fluctuation.

A man can be able to avoid commitment of sins by means of good knowledge and God's grace, which means equipping one self with His attributes, obeying His laws and serving all His children disinterestedly. Luther explains this vedic idea by saying that sin is essentially a departure from God. It is the transgression of the law of God.

We can not live in peace if we put the shadow of a wilful sin between ourselves and God.

The noted English poet Longfellow making comment on sins rightly sermonises that man-like it is to fall into sin, fiend-like it is to dwell therein, sage-like it is, for sin to grieve ; God-like it is, all sins to leave.

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ओ३म् इन्द्रो यज्वने गृणते च शिक्षत उपेद् ददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥
ऋ० ४. २१. २

Trans. : God gives wealth to one who performs Yajna who preaches tenets of Dharma and who imparts good education. God does not conceal His riches from them. He causes additions to the riches of such devotees, sustains and protects them at all times.

Charity is repaid by God

Charity carries a great significance with it in Vedic Dharma. A rich person is enjoined to make a suppliant happy and to have always an eye on the long road of the world, meaning that the life-journey is very long and the whole of it remains hidden from our eyes. No one knows what may happen and at what time. Charity constitutes a storage of nutritious provisions for the journey of life.

Those who are engaged in doing good to others such as good preceptors, preachers, performers of 'Yajna' deserve God's bounty more than others.

God makes all things manifest to them. He does not conceal any wealth from them. He even makes them aware of His true self. Such people afford their co-operation to God in His work. How can, then, He hide any thing from such co-operators ? He makes all such people masters of His riches and makes arrangements for their multiplication.

The things that we give away in charity to a deserving one and also those which are offered in '*Deva Yajna*' do not cease to exist. These are not liable to destruction and theft etc.

Verily, true nature of wealth consists in mitigating other's pains, wants and sufferings. It can have a soft corner

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if it is utilized in philanthropic works. We should keep in mind that charity is never lost. It always does the work of beauty and grace upon the heart of the giver. The deeds of charity, we have done shall stay with us for ever. Only the wealth we have so bestowed do we keep and the other is not ours.

Ruskin sounds a note of warning when he says how often it is difficult to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It means that charity should be exercised with discretion.

46

ओ३म् । अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥
ऋ० ५. २८. ३

Trans. : Oh Leader, strive hard for immense prosperity, may your reputation be unalloyed, you must regulate your conjugal behaviour observing abstinence, you must subdue the strength of your enemies.

Strive hard for immense prosperity

Each and every activity of a man requires exertion, though it may be trifling.

The Veda exhorts a man to employ exertion to achieve great prosperity.

अग्ने शर्ध महते सौभगाय

At another place the Veda enjoins उच्छ्रयस्व महते सौभगाय (R—3/8/2) that a man should rise and reach the summit of prosperity. A man desirous of taking a prop of a person

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higher than himself ought to take resort to a lofty-ideal, which when harnessed with great exertions is sure to widen the circle of his popularity and reputation.

There is a tremendous impediment in the way of prosperity and that tends to make a man deflect from that path-That is luxury. Luxury and downfall go hand in hand. Give a lift to luxury, downfall is sure to follow. Luxury brings about decay of all sorts. It mars the charm, wealth and brightness.

The Vedas, therefore, warn against such an eventuality सं जास्पत्यं सुयमा कृणुष्व and make it incumbent on the part of a man to keep his conjugal behaviour well-regulated and the aim of marriage in his view.

The sole aim of marriage is procreation and the enjoyment of sexual intercourse is a means to achieve that high aim. The means is considered to be defective if the aim is lost sight of.

The Veda further exhorts not to tarnish the beauty of a wedlock. Marriage does not give a license to the couple for consuming it blindly. They are joined in wedlock to procreate and offer good citizens to the society. In fact such a lofty sermon is found no where except in the Vedas.

Household is a sort of a kingdom. Many hindrances crop up and are surmounted therein. God exhorts us not to be perplexed but to subdue the vehemence of the enemies with our mettle of abstinence.

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ओ३म् । आदङ्गिराः प्रथमं दधिरे वय इद्वाग्नयः शम्या ये सुकृत्यया ।
सर्वे पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥

ऋ० १. ८३. ४

Trans. : Those who are aglow like fire bear out the first stage of life nobly. They in after life enjoy peace, temporal and spiritual happiness and comforts.

Advantages of leading the first stage of life gloriously

According to the scriptures the life span of a man is divided into four stages. The first is meant for the development, equipment and refinement of the body, mind, intellect and the soul.

Attainment of peace is the supreme aim of life. This can surely be possible in the last stage if means to attain it are adopted in the first stage. It would be a hard task to get rid of the vices and malpractices which tend to disturb peace of mind if one is given to them in early life. There is a good maxim purporting that the wall of a building will remain oblique however high it may be raised if its first brick in the plinth is laid out unsymmetrically. Elucidating this psychological law the Veda says about the first stage of life—

आदंगिराः प्रथमं दधिरे वय इद्वाग्नयः शम्या ये सुकृत्यया ।

Those who pass a resplendent first stage of life keeping the fire of life aglow and doing good deeds.

It means that the vigour of body and the mind must be ensured by observance of abstinence and acquisition of knowledge. Deeds must be such as may enable one to attain peace,

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A man of moral character achieves longevity, good progeny and imperishable wealth as well as wards off all malpractices.

According to Swami Dayanand Saraswati observance of celibacy and control over sense organs constitute moral character and this is the appropriate criterion of good conduct.

Contrary to it, Manu the most celebrated law-giver while throwing light on the distinguishing features of a libertine remarks that a man of loose character does not enjoy reputation in the society. He remains subjected to worries and ailments. He does not live long.

It, therefore, behoves all people to lead a virtuous life from the very beginning.

Mrs. Franklin D. Roosevelt has rightly said that character building begins in our infancy and continues until death.

A comfortable old age is the reward of a well spent youth. A youth of sensuality and intemperance delivers over a worn out body to old age.

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ओ३म् । प्र स क्षयं॑ तिरते॒ वि म॒हीरिषो॒ यो वो॒ वरा॑य॒ दाश॑ति ।
प्र - प्र॒जाभि॑र्जायते॒ धर्म॑ण॒स्पर्यरि॑ष्टः॒ सर्व॑ एधते ॥

ऋ० ८. २७. १६

Trans.: He widens his household and distributes a large quantity of eatables and food who gives for your benefit. He is endowed with children, makes his way smooth and goes ahead treading the path of Dharma.

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He brightens his life who gives for your benefit

This Hymn points out the significance of charity and gives clue as to how a deserving and undeserving recipient is recognised.

Giving alms is a sacred obligation. God has bestowed on us the plenty and capacity of giving alms and we are required to pass it on to others. This is the easiest way of worshipping God.

The Veda enjoins infliction of the heaviest punishment on those who enjoy the eatables all alone without sharing them. But that person escapes destruction who gives alms to a noble person.

Providing food to a hungry person is said to be the best charity, Food is the basis of the sustenance of life. Charity in the shape of food comes upto giving life. A man by giving alms equips himself with the capacity to pass off the ordeals of afflictions and misfortunes successfully and widens the sphere of his friends and well wishers. This is in a way observance of Dharma.

A householder who is endowed with affluence and children is considered to be happy.

Drennan too endorses the view that giving alms is just like worshipping God when he says that first daughter to the love of God, is charity to man. Charity is never lost, It may meet with ingratitude or be of no service to those on whom it is bestowed, yet it ever does a work of beauty and grace upon the heart of the giver. The deeds of charity we have done shall stay with us for ever-only the wealth we have so bestowed do we keep ; the other is not ours.

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ओ३म् न तं जिनन्ति बहवो न दभ्राः उर्वस्मा अदितिः शर्म यंसत् ।
प्रियः सुकृत्प्रिय इन्द्रे मनायुः प्रियः सुप्रावीः प्रियो अस्य सोमी ॥
ऋ० ४. २५. ५

Trans. : Neither a large nor a small number of people can do any harm to him, God gives him a large vision. One who does good deeds endears himself to God and also that fellow is loved by God who is considerate, discreet and benevolent and gives protection to others in a refined way.

God's favourites

This Hymn points out a few characteristics of those who become God's favourites. A man must give thought to them.

One who performs noble deeds is loved by God because God is Himself doer of good deeds. Those who are possessed of the same attainments come nearer to one another and are automatically united with the tie of friendship.

It follows that no friendship is possible between God and evil doers. It is essential on the part of a man to lead a virtuous life, if he cares to have friendly relation with God. Evil doers are averse to such a mode of life.

That person wins God's affections who keeps his or her inner eye fixed on God and assimilates God's tributes into his life.

A man desirous of winning God's favour and of invoking His blessings will have to love, protect and befriend God's creatures. A selfish person who thinks of his or her own interests can never be in God's good books. A man of God merges his individuality into the whole thereby keeping at all times others' welfare and advancement in view and endeavouring for ensurement thereof.

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Such a mental attitude is developed when a man is fully convinced of the oneness and equality of all the creatures on spiritual plane and of what is repugnant or agreeable to himself may be repugnant and agreeable to others also while dealing with others. This attitude prompts him to do good to others and refrain from doing harm to them or injuring their feelings. Such a man endears himself to God as well as to His creatures. He remains immune from adversaries.

A good man is influenced by God Himself and has a kind of divinity within him, so it may be a question whether he goes to heaven or heaven comes to him, this observation of seneca applies fully to a man of God.

50

ओ३म् परि॑ चिन्मर्तो॒ द्रवि॑णं ममन्यादृ॒तस्य॒ पथा॒ नम॒सा वि॑वासेत् ।
उ॒त स्वेन॒ क्रतु॑ना॒ संव॑देत॒ श्रेयां॑सं॒ दक्षं॒ मन॑सा जगृभ्यात् ॥
ऋ० २. ३१. १०

Trans. : Let a man hold the view

That the wealth is scattered on all sides.

Let him procure it by observing the Law of creation with modesty. Let his actions be indicative of his aptitude. His mind be fully harnessed to his activation coupled with beneficial enthusiasm.

A man desirous of brightening his prospects should speak through his good actions

This Hymn contains a few suggestions to be carried out by those who may aspire for procuring wealth.

Wealth lies scattered every where. It is not accumulated at a particular place. The clay, water, fire, air, sky,

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earth, seas, hills, forests and the interior of the earth, all these are the sources of the wealth. But it is to be procured by following the law of nature with humility. This is the first prerequisite.

The second is the effort and the exertion. The wealth will be procured in proportion to one's efforts. Mere knowledge of the Law of nature will take a man nowhere unless it is coupled with man's efforts and activation.

The Veda is the only religious scripture which favours activation along with one's Faith.

Yajurveda teaches :

कुर्वन्नेवेह कर्म्माणि जिजीविषेच्छतँ समा:

That a man should aspire for living a hundred years, while sticking to laborious efforts and exertions.

The Veda calls an idler a dacoit and makes him liable to punishment.

A man need not give vent to his traits and attainments ; these should be mirrored in his actions. No dissimilarity ought to be allowed to exist between words and actions ?

As a prerequisite to activation there should be enthusiasm in one's mind, and heart and that too must be congenial and not harmful and destructive just like that of thieves, dacoits and murderers etc. Beneficial enthusiasm emanates from good and pious intentions. That is why a man is enjoined by the Vedas to pray for imbibition of noble intentions.

तन्मे मन: शिवसंकल्पमस्तु

Let my mind be imbibed with high and pious intentions.

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A Latin maxim too points out that acquisition of wealth is a work of great labour. According to C Simmons those who obtain riches by exertion, care and watching know their value. Those who impart them to sustain and extend knowledge, virtue and morality know their use Those who lose them by accident or fraud know their vanity. And those who experience the difficulties and dangers of preserving them know their perplexities.

Deprecating idleness Mr. Hannah More, an English author says that a man who is able to employ himself innocently is never miserable. It is an idle who is wretched. If I wanted to inflict the greatest punishment on a fellow creature I would shut him alone in a dark room without employment.

51

ओ३म् स॒दा॒पृ॒णो य॑ज॒तो विद्विषो॑ वधीद् बाहुवृ॒क्तः श्रु॑त॒वित्तयो॑ वः॒ सचा॑ ।
उ॒भा स वरा॒ प्रत्ये॑ति॒ भाति॑ च॒ यदी॑ ग॒णं भज॑ते सु प्र॒याव॑भिः ॥
ऋ० ५ ४४. १२

Trans. : That man ensures individual and collective well-being who is of pleasing nature, and keeps others pleased with his dealings, who is able to annihilate adversaries with his physical prowess, who ponders over minutely what he listens or reads, who helps the poor and the needy. Such a man shines more when he serves the society with noble intentions and legitimate means.

A public spirited person rises up individually and collectively

A man is required to do good to others while ensuring his own good.

In the Hymn under reference measures to be adopted to make both the ends meet are pointed out and they are as under :—

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(1) Cultivation of amiable and pleasing disposition

So as to be able to create an atmosphere of pleasantness not for one's own self but for others also who may happen to come into his contact and who may be noble and refined. Unpleasantness does not spur a person to be up and doing.

(2) Activation

Mere amiable disposition and ambition do not hit the mark unless they be accompanied by activation. Success attends only to men of action.

(3) Strength of arms

It is essential to ward off troubles and impediments that maybe created or thrown in the way by opponents. Enthusiasm, ambition when equipped with strength of arms may lead tothe easy and successful execution of a certain work.

(4) Strength of knowledge

The knowledge which gets converted into wisdom is a prerequisite to the successful execution of an undertaking though it may carry with it other essential ingredients.

(5) Enlistment of others' help

An undertaking, however great and lofty it may be can not be brought to a successful end if kept confined to one's own interest and sphere, neglecting other's interest and happiness.

(6) Ensurement of others' advancement and welfare

The most important of above mentioned measures is rendering meritorious service to others without attachment and desire for reward. This makes the society advanced, prosperous and happy and in turn cater to the ensurement of ones' own progress and happiness.

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Richard Cumberland, an English Bishop explaining this idea says that a man should live with the world as a citizen of the world ; he may have a preference for the particular quarter or square or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.

Surely, if the whole world was made for man, then man was made for more than the world.

52

ओ३म् । स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित् ।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम् ॥
ऋ० ५. ३०. ४

Trans. : Let a man who being capable is desirous of ensuring his weal and getting over his enemies, exercise control over his mind.

Concentrate your mind

The mind is very agile. It is a hard task to keep it under control. It is rightly said that the mind, being unsteady remains always engrossed in doing and undoing.

It is very powerful and obstinate. It is as difficult to keep it in check as to subdue the air.

The Veda makes a reference to the agility of the mind by saying that the mind travels far and wide while a man is in a wakeful or slumbering state. It means that it is not at rest at any time.

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
य० ३४ १

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Enemies like lust, anger, greed, stupefaction, conceit, egotism, malice, discord etc. are attacking the soul from all sides. It is all alone and is besieged by a great army of the enemies. How will it be possible for it to pass off the ordeal with success.

The Veda hints at the way out when it exhorts a man to stabilize the mind and thus make it invulnerable against the onslaughts of the enemies. Concentration of mind is said to be a pre-requisite for achievement of success in all the world affairs.

The Veda pointing out the power of the mind tells us that no activity however small or great is feasible without the working of the mind.

The eye sees and the ear hears only with the help of mind, nay no organ can function with which the mind is not associated.

The stone of ignorance melts away when the mind is under the control. It brightens it also deciphering its identity even.

A steady mind has a grasp at all impediments which stand in the way of acquiring knowledge.

The mind is subdued by firm determination, self communication, and suspension of connection between the body and the soul and thus a man is enabled to see the light of the intellect and also to grasp the impediments. The mind derives its strength by being moulded on the pattern of Dharma. Elucidating this ideal Goldsmith remarks that knowledge, wisdom, erudition, arts and elegance, what are they but the mere trappings of the mind if they do not serve to increase the happiness of the possessor. A mind rightly instituted in the school of philosophy acquires at once the stability of the oak and the flexibility of the osier.

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ओ३म् । यत् स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते ।
सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा ॥

अ० ७. १०१. १

ओ३म् । पर्यावर्ते दुःस्वप्न्यात्पापात्स्वप्न्याद्भूत्याः ।
ब्रह्माहमन्तरं कृण्वे परा स्वप्नमुखाः शुधः ॥

अ० ७. १००. १

Trans.: The cereals which I partake of in dreams are not available when I am in wakeful state, nor are the things that I see in dreams visible. Let all those be beneficial to me.

I place God between myself and the dreams to ward off bad ones and evil influences thereof.

Dreams and the way to ward them off

A man has to pass through three stages or phases—wakeful, dreaming and slumbering. When all the organs such as eyes, ears and nose etc. are at work then an individual is said to be in wakeful phase. Ordinarily the 'Atma' (soul) in that phase looks up to the things visible and gains perceptions thereof. When the outer organs except the mind cease functioning then that phase is taken to be that of dreaming, generating a number of coherent or incoherent thoughts.

In slumbering phase no organ even the mind functions. In that phase the soul remains out of touch with external things and remains invisibly in touch with God.

People are apt to dreaming. Some times they see good dreams and sometimes very horrible which leave bad impressions on their minds. But the chief characteristic thereof is that a man does not get the things he happens to get, while having dreams.

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Our waking conceptions do not match the fancies of our sleep. A man, therefore, prays to God that all those dreams be beneficial to him.

Bad dreams often tend to impair man's body. People try to take medicines toward them off. But their endeavours are often of no avail.

The Veda prescribes the treatment when it says :—

ब्रह्माहमन्तरं कृण्वे परा स्वप्न मुखाः शुचः ।

I place God between myself and the dreams and thus ward them off and also their evil influences. It means that contemplation of God minimises or tears up bad fancies of sleep. Let us see what the western thinkers say about dreams.

"Dreams are the children of the night of indigestion bred. (Churchill)

"We are somewhat more than ourselves in our sleeps and the slumber of the body seems to be but the waking of the soul."

(Sir J. Browne)

"Nothing so much convinces me of the boundlessness of the human mind as its operations in dreaming. (Clulow)

54

ओ३म् याद्गोव दर्दशे तादगुच्यते सं छायया दधिरे सिध्रयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनाधृष्यं सहः ॥

ऋ० ५. ४४. ६

Trans. : Those people say what they see who are men of action and cast soothing shadow of their good and straight actions and whose words command respect and attention and who are endowed with benevolent and undying heroic power.

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They say exactly what they see

Om. Yadrigeva dadrise tadriguchyate sanchhayoya dadhire sidhrayapsva Mahimasmabhyamuru samuru jrayo brihatsuviram anapachyutam sahah.

(Rig. 5. 44. 6)

Actions of great and learned people remain replete with great force. So is their speech. Whatever they say generally comes true lending unspeakable attraction to their deeds, and marking them with soothing shadow and elevating charm.

Those actions carry weight and force, charm and attraction, which are spurred and guided by benevolent and disinterested service of others. Unselfish and noble acts are said to be the most radiant pages in the biographies of souls. These souls are apt to bring their whole strength, whole body, nay, all that they possess to bear upon the performance of philanthropic deeds.

Those people who remain engaged in doing good to others get co-operation of general public, their power and resources, number of friends and supporters go on increasing. उख वृहत सुवीर मनपच्युतम् Their strength is tremendous and invincible. Secret of their success lies in the fact that they place truth above every thing. They make thorough search for it. They know that life is not given only for indolent contemplation and study of self, nor for brooding over emotions of piety. Action and actions alone determine their worth ; which in turn is determined by good deeds they do rather than fine emotions they feel.

The Vedas enjoin to discover truth and then utter it. But it is essential to keep in mind that it is easier to find a score of men wise enough to discover the truth than to find one intrepid enough in the face of opposition to stand up for it! People must always adhere to truth and fair play, because the actions of the just smell sweet and good actions are never lost. They blossom even in the dust.

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ओ३म्। जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम्॥
ऋ० ३. ८. ५

Trans.: A man in human form is born to render his days sublime. He goes ahead in the battle of life to achieve his end. Thoughtful persons purify their actions by means of intellect. A Brahman endowed with wisdom and discretion gives vent to his utterances for the good of others.

Thoughtful people purify actions by means of intellect

The first half of the hymn depicts the aim of life in poetic language. Man is born to make his days sublime, devoting them to noble pursuits, so that these may not be lost. That day is said to be lost on whose slow descending sun views, from one's hand, no noble action done.

Life is a battle ground. One has to be prepared thoroughly to fight it courageously and to achieve victory. Struggle gives life and vigour and resultant repose. But blind struggle ought to be avoided. It is harmful, no success attending it. Battle for battle's sake is not favoured.

According to the Vedas, the battle of life aims at development of divinity in man, thereby making one's life divine and glorious.

But all our pursuits should be well-thought out and actions noble. We are to follow the examples of great and wise people who purify their actions with deep thinking (Punantidhira Apso manisha) Their actions conform to and are in line with the dictates of reason and fairplay. Such acts confer divinity on doer's faculty of speech. His or her utterances are full of meaning and substantial. Such people are called vipras who do not talk nonsense.

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Acquisition and possession of wealth and riches, erection of and dwelling in stately mansions rolling in and enjoyment of luxurious and daintiest creature comforts fall short of real success which consists in making one's life and speech pure and radiant flowing from life divine. Divinity in man is developed by discarding falsehood and resorting to unalloyed truth, which in itself is God.

56

ओ३म् । त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पंच देवीः ।
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो विभजा वसूनि ॥
अथ० ३. ४. २

Trans. : Oh you, desirous of heading state affairs be elected by the people as the head of the state. Let people all over the country who are of discretion and endowed with sterling qualities elect you. After election, you occupy the high and sacred throne and equipping yourself with glory and radiance make equitable distribution of wealth amongst the people.

Election of the Head of the state

The present day world boasts of electing heads of states though major part of it does not enjoy this privilege, It may, however, be conceded that the whole world is keen to secure and exercise the right of choosing heads of states of its own choice. This tendency is indicative of sublimity of having kings or political heads appointed through elections.

The West and its blind followers labour under the delusion that this system is their gift to the world at large. But real sponsor of this system is the Veda, the oldest book in the library of mankind. It lays down that the aspirant to king-ship be elected. And that people living on all sides have a liking for him.

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At another place it is said that feudatories, vassals and village headsmen, etc. are king-makers, meaning that votes of these people ought to be cast in the election of the king. But in the latter part of the Hymn a very significant point has been referred to. People after electing the head of the state enjoin upon him to be vigorous and strong enough to make proper division of the public wealth.

Most of the afflictions and turmoils of the present day world could be wiped off if this Vedic maxim is given a concrete shape. It means that every citizen should be assured of and provided with basic amenities of bare existence and opportunities of rising in the scale of society, none should be allowed to die of hunger, to go naked or insufficiently clad and exposed to excessive heat or cold, rain or thunderstorm for want of dwelling.

The Vedas do not deny aquisition and possession of private property but deny attachment to it. It declares that man is entitled only to its use and that it should prove a boon to him as well as to the community. Ill gotten property or wealth, its misuse and inequitable division ruin the individual and the society.

57

ओ३म् सुन्दा कृणुध्वं धियु आ तनुध्वं नावमरित्रपरणीं कृणुध्वम् ।
इष्कृणुध्वमायुधारं कृणुध्वं प्राचीं युज्ञं प्रणयता सखायः ॥
ऋ० १०. १०१. २

Trans. : Perform sweets-smelling deeds, expand intellectual horison, fortify boats with rudders, sharpen weapons and be united with common thought and uplift the society.

Uplift the Society

In this Hymn a few measures are suggested for strengthening and elevating the society and these measures deserve deep thinking and follow up.

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We are enjoined to make our actions sweets. Those desirous of forming a stable society must be careful to see that their actions smell sweet.

Yajurveda says :—

अक्नन् कर्म कर्मकृतः सह्त्राया मनोयुवः men of action associate their actions with flowering speech. Those who are well versed in the science of action avoid harshness and bitterness. They are always sweet-tongued. A sweet tongue works wonders. They keep in mind that he who in word offends not is a perfect man while he that bridles not his tongue deceives himself and shows his faith in vain. Perfect and supermen while cautious not to offend in word remain modest in their speech but exceed in their actions. In the use of the tongue God hath distinguished us from beasts. It is, therefore, incumbent on us to make good use of it testifying that we are not beasts but men and to keep inviolate its sanctity.

धिय आ तनुध्वम् We are required to widen our intellect. Nothing tangible can be accomplished without the aid of intellect. Brainless people allow themselves to be involved in great difficulties. The less intellectual capacity the more physical and mental dependence and Vice Versa. The law-giver has rightly said that he who possesses the intellect possesses power. Emerson has also corroborated this maxim saying that "Intellect is the simple power anterior to all actions or construction."

मनीषिणः प्रभरध्वं मनीषाम् (Ri : 10/111/1) Intellectuals should give widest possible scope to their intellect making it capable to imbibe lofty notions and urges धियो योनः प्रचोदयात् Intellectual calibre without a tinge of morality and religion is disastrous. Mr. Southey has perceived a great horror in the intellectual march bereft of morality and was forced to declare that "the march of intellect is proceeding at quick speed and if its

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progress be not accompanied by a corresponding improvement in morals and religion the faster it proceeds with the more violence will you be hurried down the road to ruin."

नावमरित्र पर्णी कृणुध्वम् Equip the boat with rudders. Just as rudders are indispensable for rowing the boats safely mutual cooperation and cohesion in thoughts, words and aims of the members is essential for the well-being of the society as well as guarding it against the inroads of enemies.

If the members of the society possess benevolent knowledge, broad intellect and are always engaged in beneficial and elevating activities, the boat of society is sure to go on smoothly. Cohesion in thought and objective go to make the society strong and its progress swift. Members of a society should note that half of the secret of getting along with people is consideration of their views, the other half tolerance in one's own views, also the only worth while achievements of men are those which are socially useful.

This is the golden rule which tends to regulate the behaviour of the members of a society and if followed in earnest it tends to make the members useful and the society well organised. Disagreement in little things and agreement in great ones is what forms and keeps a commerce of a society and friendship among reasonable men and among unreasonable men breaks it. This is the rule referred to above.

This Vedic Teaching finds echo in the following words of Mrs. Sigourney.

"To attain excellence in society, an assemblage of qualifications is requisite. Disciplined intellect to think clearly. and to clothe thought with propriety and elegance, knowledge of human nature, to suit subject to character, true politeness, to prevent giving pain, a deep sense of morality to preserve the dignity of speech, and a spirit of benevolence, to neutralize its asperities and sanctify its powers."

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ओ३म्। वीडु चिदारुजत्नुभिर्गुहा चिदिन्द्रः वह्निभिः
अविन्द डत्सिया अनु ॥ सा० ३. २. ३. ३

Trans.: Oh Soul! You assimilate easily the rays of knowledge that lie hidden in Vital airs (Pran) which torment and bring about exhaustion and are the life fire.

Knowledge through Deep Breathing

In this Hymn significance of Pranayam (Deep breathing) is emphasised. Here Pranayam is assigned the epithet 'fire' meaning that the body is worth functioning so long as there is life fire in it. No sooner this fire or 'Pran' goes out of the body than it becomes cold and extinct.

Fire is both comfortable and troublesome. Pangs of fire are severely felt in the summer season when every object tends to decay. In the same way when the inner fire does not get fuel it begins to consume the flesh and bones of the body. But the agony of prans' (Vital Force) is fully realized when a man dies.

The process of enjoying worldly pleasures and bearing up worldly sufferings is exhausted. The death fire has come to free the life bird that remained confined in the bodily cage. The way out for the 'Pran' is blocked. Having been choked it is making desperate efforts to get out. Bodily structure is tottering. The dying person is moaning. He or she is anxious to get rid of the 'Prans' whose indulgence made him or her commit several acts of commission and omission. This horrible and pitiable plight of the dying person tends thoughtful people to subdue their 'Prans', thereby making the act of dying a pleasant one.

'Pranas' are subdued when they are converted into a sustaining entity by disallowing to go on their own way arbitrarily. The 'Prans' and Dharma (Righteousness) are

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rightly said to be akin to each other. Those are destroyed by Dharma who destroy it and are protected by it making it a part and parcel of their lives. Similarly the 'Prans burn and consume when they are kept as fire and give warmth when they are made a vehicle of probing into the hidden treasure of subtle knowledge making at the same time the act of dying comfortable.

Even when the 'Prans' are made sustaining fire, their operation of sabotage continues. Now they do not make body ache, because they have by their discipline removed filths and have made it pure. They remove the curtain of ignorance with which the soul is wrapped. The Vedas, therefore, say that the soul absorbs the rays of knowledge easily. The great savant Patanjali substantiates this Vedic truth thus :

ततः क्षीयते प्रकाशावरणम् (Yog. २. ५२)

The screen which shadows the light of intellect gets off by taking to deep breathing. The Vedas go one step further proclaiming

यदा गच्छात्यसुनीतिमेतामथा देवानां वशनो भवाति ।

ऋ० १०. १६. २

When a man gets breathing power well disciplined, he becomes master of his senses and his intellect becomes sharp and calm. This is called the Yogic state. If a man wants to subdue his senses and subject them to their paoper functioning he must take to deep breathing. If he is anxious to cast off the veil of ignorance with which his faculty of reasoning is wrapped and to equip himself with transcedent light of knowledge, he must acquire efficiency in deep breathing.

Maharshi Dayanand Saraswati who was a great 'Yogi' writes in chapter 3 of the Satyarth Prakash (Light of Truth) as under :—

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"The practice of 'Pranayam' gradually burns off all impurities and exalts the soul. The light of knowledge in the soul goes on continually increasing till the soul is emancipated ... Just as a goldsmith by blowing strongly against a piece of impure gold removes its impurities by oxidation, so does 'pranayam' burns off all impurties of mind and senses ... By the increase of bodily strength and activity the intellect becomes so subtle that it can easily grasp the most obstruse and profound subjects. It also helps to preserve and perfect the reproductive element in the human body which in its turn produces self-control. firmness of mind. strength, energy and acuteness of intellect."

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ओ३म् सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरोगात् ।
आयोर्ह स्कम्भ उपमस्य नीले पथां विसर्गे धरुणेषु तस्थौ ॥
ऋ० १०. ५. ६

Trans. : High-souled learned sires have ordained seven patterns of exemplary behaviour. A man is considered to be guilty of committing a sin if he transgresses even one of them. That man is a pillar of light and progression, prosperity and knowledge who adheres to God's protection even in the face of calamities and turbulations and on-occasions when his fortitude is subjected to tests.

Seven patterns of behaviour

In this hymn seven bounds have been explained which are as follows :—

Non Violence—Not to injure anybody or creature in thought, word and deed.

Truth—To know what is real and to give it a concerete shape.

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Nonstealing—Not to take other's thing without permission.

Celibacy—Avoidance of debauchery preservation of vitality while studying the Vedas.

Cleanliness—To keep body, mind and the soul pure and clean.

Study—To devote oneself to the study of the Vedas, to know oneself and to acquire knowledge so as to be able to distinguish between existent and non-existent.

Dedication—To keep all actions and pursuits dedicated to God.

Transgression of any of these bounds amounts to commitment of sin. On brooding over these bounds, we find that all of them are connected with one organ or the other. Non-violence is connected with, the body, mind and faculty of speech, truth with the faculty of speech non stealing with the body, celibacy with the generative organ, cleanliness with all the organs, study of the Vedas or self-introspection with the mind and the faculty of speech and ded cation to God with the mind. This means that control over one's sensual appetite is essential for the preservation of these bounds. That is why the celebrated law giver 'Manu' cautions not to give a lift to all the organs and thus invite destruction.

He enjoins that the man should ensure success by having full control over sense organs through the process of spiritual and physical discipline and union with the universal soul by means of contemplation.

Verily he is valiant who has control over his organs, who remains adamant in the face of severe tests and temptations compelling and alluring him to deflect from the right path.

We must, therefore, keep in view that the abuse of human appetites, human passions, human faculties constitutes transgression of bounds, though in themselves all innocent.

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ओ३म् या ते जिह्वा मधुमती सुमेधा अग्ने देवेष्वुच्यते उरूची ।
तयेह विश्वां अवसे यजत्राना सादय पायया चा मधूनि ॥

ऋ० ३. ५७. ५

Trans. : Oh leader ! get together all the priests by means of your sweet words which may be consistent with reasonableness befitting good and learned people and let them partake of sweet things.

Be sweet tongued

There are people who behave gentlv towards people of a particular class. This is not considered to be the ideal way of behaviour. The Vedas direct the people to be courteous and gentle towards all in their behaviour and to utter sweet words. They must keep in view that what is becoming in behaviour is honourable and what is honourable is becoming. Maharshi Dayanand Sarasvati, the founder of the Arya Samaj had conceived one of the ten fundamental principles of the Arya Samaj on the Vedic line requiring all people to treat all with love, justice, righteousness and with due regard to their 'merit'.

One who desires to be treated gently by others should treat them also gently, taking clue from some of the objects of the cosmos which are full of sweetness and are showering sweetness on all sides (vide Rigveda Hymn 1.90.70). But this sweetness is shared and enjoyed by those who are simple, unassuming and follow the laws of nature in their behaviour.

There occurs the word सुमेधा in the hymn under reference, meaning to utter sweet words consistent with reason. Sweet words bereft of reason are useless. This Vedic behest of uttering sweet words which conform to the dictates of reason carries a greater significance. The speaker can render unpalatable truth into a pleasant one if he possesses reason and intellect.

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The Law giver says :—

सत्यं ब्रूयात्प्रियं ब्रूयात्
मा ब्रूयात्सत्यमप्रियम्

Man should always speak the truth couched in gentle sweet word but avoid, speaking unpleasant truth. But this maxim presents great confusion. Should a man keep mum ? No, Manu the greatest of all Law givers enjoins मौनात्सत्यं विशिष्यते । Better to speak the truth than to keep mum. The Vedas also proclaim वदन ब्रह्माऽवदतोवतीयान् Man of wisdom while speaking is more honourable than the one who keeps mum. It means that the truth is to be uttered and not avoided. But this is to be made pleasant and not to be rendered unpleasant. Process af rendering unpleasant truth into a pleasant one requires application of intellect. It is, therefore, said in the Vedas that man should possess sweet tongue glowing with intellect and reason. These two elements when mingled with truth become most powerful things in the world and when they both go together they cannot easily be withstood.

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ओ३म् । व॒नेम॑ पू॒र्वीर॒र्यो म॑नी॒षा अ॒ग्निः सु॒शोको॒ विश्वा॑न्यश्याः ।
आ दैव्या॑नि व्र॒ता चि॑कि॒त्वाना मानु॑षस्य॒ जन॑स्य॒ जन्म॑ ॥

ऋ० १. ७०. १

Trans. : Human life is given to us to assimilate and preserve the traditional ancient knowledge of wise forefathers : One who is endowed with the radiance of head and heart stands in the first row and acquires this all. He remains in the know of such vows as tend to make a man learned, wise and pious.

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Man

Significance of human life lies in grasping thoroughly the traditional beneficial knowledge, science and art. The Veda describes it as one of the means of turning a man, man.

The Veda enjoins upon a man to assimilate and preserve the rich ancestral heritage of knowledge by keeping it clean and tidy with the help of the intellect. There will be no addition to the knowledge if a man subsisting on the one bequeathed by forefathers, does not make his own contribution to it. Knowledge of a man must continually increase, and must be beneficial to the future generations just as the one the forefathers had left behind them had been to him.

The Rigveda points out that at the dawn of life a new chariot is provided which is pure and to which four yokes three hunters and seven regins are joined. A man equipped with these ten essentialities is enabled to accelerate the pace of his progress by means of 'Yajna' and knowledge, four yokes, three hunters or whips and seven reigns mean four-fold enterprise (Righteousness, wealth, carnal desire, salvation) debt of the Devas (pious and learned people) seers and fore-fathers and seven organs respectively. Human form is given with five sense organs and five those of action.

Efficient and unbiased process of the four fold enterprises or values makes one's life frutlful. A man must be fully conversant with the pious vow which may have absolute bearing on truth. The vows of the 'Devas' are invariably genuine. Philosophers and the law—givers too declare with one voice that truthfulness is the best Dharma. (Virtue) no virtue is higher than the truth. Wealth and carnal desire are rendered blessings when these are brought in Line with the dictates and the ways of righteousness.

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Dharma is the distinguishing factor between a man and a beast. A man bereft of righteousness is just like a beast. It, therefore, behoves a man to adhere to Dharma if he likes to be called man.

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ओ३म् पूषा राजानमार्णिरपगूढं गुहाहितम् ।
अविन्दच्चित्रबर्हिषम् ॥

ऋ० १. २३. १४

Trans. : God who is all brilliance, giver of brilliance and who is a good guide is attainable by the soul which resides in the vault of heart wielding its authority just like a ruler.

Communion with God, in a Vault

Many people are seen seeking after God, but their efforts do not seem bearing fruit. Rare are the people who succeed. That is why it is said that God is attained by going through the process of several births. God is the highest limit, to be reached by a human being and nothing is beyond Him.

God is attainable by the soul which is subtle and is not seen with physical eyes. Men of ordinary run who are given to scepticism are found doubting even His existence. All the souls reside in the inner most part of the heart. What does this inner part or vault signify. It signifies the inner trend of the soul free from out ward perceptions sensual attachments and allurements. One who has fully controlled his mind is said to be going towards the self. Such is the soul as attains capability to have communion with God. But that soul should invariably be coloured with Divine hue, meaning that no thought other than that pertaining to God should have hold on his heart and mind.

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The soul must be a king having fully sway over the senses and the physical frame and this state is reached when the soul is possessed of the conviction that the senses are only the implements to be employed for achieving a certain aim.

The question arises as to how the soul can see God while it resides in a very dark cave. God is All brilliance. He will illumine that cave. He is a guide. He will Himself point out the way. He will come to see the soul provided it genuinely longs for His vision and the eyes, nose, ears, and mind are kept in harness, quite refined and pure.

Expounding this vedic tenet SENECA, a great philosopher, rightly remarks that the soul, is in heaven even while it is in the flesh, if it be purged of its natural corruptions and taken up with divine thoughts and contemplations.

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ओ३म् यस्त॑ इ॒ध्मं ज॒भर॑त्सिष्विदा॒नो मू॒र्धानं॑ वा त॒तप॑ते त्वा॒या ।
भुव॒स्तस्य॒ स्वत॑वाँः पा॒युर॑ग्ने॒ विश्व॑स्मात्सीमधाय॒त उ॑रुष्य ॥

ऋ० ४. २. ६

Trans.: "Oh God! protect that person from all hazardsand troubles who brings sacrificial fuel or who absorbs thy light ortoils hard again and again for thy sake."

God protects a pains-taking person

God keeps the sentient beings endowed with His cosmic affluence. He does not make use of a single atom for his own sake. He creates the cosmos for the souls to enjoy it and attain salvation. He goes on creating new horizons for the souls in accordance with their actions. He

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gives warning again and again against going to extreme. Those who indulge in it inordinately shirking their obligations and thereby falling into a deep pit of the morass. L.E. LANDON and Blair support this God's behest by saying shat restraint is the golden rule of enjoyment and only mediocrity of enjoyment is allowed to man.

God is ever active and loves those who discharge their duties efficiently and are ready to sacrifice their all, scattering enjoyment amongst others.

A man is said to be working for God's sake who keeps himself devoted to doing good deeds without a desire for reward. All his pursuits remain dedicated to God. Such a person entitles himself to God's protection. Unselfish and noble actions are said to be the most radiant pages in the biography of a soul.

Self-Denial also is essential to gain God's favour. A man is enjoined to be very obliging when giving away any thing to some body else and say 'oh High one ! I am making offering of what actually belongs to you. "In the words of Horace the more a man denies himself the more he shall obtain from God.

Verily God's protection is extended to him who offers to him what he has earned with exertion and fair means. Elucidating this vedic precept I. M. Mason says that they who deny themselves for God shall enjoy themselves in God. According to Theodore Parker self-denial is indispensable to a strong character and the loftiest kind thereof comes only of a religious stock from consciousness of obligation and dependence on God.

Sin springs up from selfishness. There can not be any possibility of commitment of sins on the part of an unselfish fellow who-toils hard to earn and to attain capability to declare 'it is not mine,' "such persons commit themselves to God's care and protection with the prayer that they be

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kept immune from all sorts of hazards and troubles for God is the only protector of a fellow who treads the path of righteousness and self abnegation. Giving away of one's well earned money to others means keeping it not as a blessing to one's self only but making a blessing for others too.

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ओ३म् अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शन्तमः अथा सोमं सुतं पिब ।
ऋ० १. १६. ७

Trans. : Let the knowledge of the Vedas give peace to thee which are the forerunners and are the benefactors of those who had gone by and manage to enjoy the mundane prosperity after assimilating their knowledge and acting upon it.

The Vedas are sedate or giver of solace

All impartial scholars are at one with the view that the Vedas are the oldest books of the world. That is why the Veda is called primeval and the benefactor of the predecessors. Preliminary knowledge emanates from God and that is enshrined in the Vedas.

Maharshi Kanad bases authenticity of the Vedas on the fact that these are God's words तद्वचनादाम्नायस्य प्रामाण्यम्

The Veda is the collection of praises. It gives descriptions of things ranging from an atom to the Brahma, the creator of the world. For example, it says about the soul अपश्य गोपामनि पद्यमानम I have seen the imperishable master of organs. Here the soul is described as a separate and imperishable entity.

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Similarly it says about God :—

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्

I have had a glimpse of the great God who illumines the suns and who is free from darkness and who is All pervading. Matter or 'Prakriti' is described as an everlasting entity. Though primitive, it appears in new garbs in all activities.

In like manner, particulars of all things pertaining to their use and benefits to the life are given in the Veda which gives at the same time peace and solace. Really God's vision affords peace and tranquility.

According to Kathopnishat those alone enjoy perpetual peace who having been engrossed in deep meditation, have vision of God who resides in the soul, who is the source of all things, who keeps all under control, who is one and alone and who gives various shapes to the seedlike matter.

True knowledge of God can be procured by the Vedas alone. The seers have rightly said that one who is bereft of vedic knowledge can not contemplate on God in a right way. It, therefore, behoves all who aspire for and seek after peace to study the Vedas, to hear them recited, to assimilate their knowledge and follow their teachings. That is why it has been enjoined that their teachings must be assimilated and not kept merely on one's tongue.

The Vedas are meant to apprise one of the imperishable God ; and knowledge. Let the knowledge of the Vedas be first grasped and then put to use. The seers, therefore, have accorded first place to the knowledge and the second to the actions.

It all means that the Vedas are given to mankind to enable it to have appropriate knowledge of things and to put them to action. Let a man study the Vedas and mould his life on the pattern of their teachings. This way lies the success.

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ओ३म् परि॑ चिन्मर्तो॒ द्रवि॑णं ममन्या॒दुत॑स्य॒ पृथा॒ नम॒सा वि॑वासेत् ।
उ॒त स्वेन॒ क्रतु॑ना॒ संवदे॑त॒ श्रेयाँ॑सं॒ दक्षं॒ मन॑सा जगृभ्यात् ॥
ऋ० १०. ३१. २

Trans. : Let a man hold the view

That the wealth is scattered on all sides.

Let him procure it by observing the Law of creation with modesty. Let his actions be indicative of his aptitude. His mind be fully harnessed to his activation coupled with beneficial enthusiasm.

Man's traits must be mirrored in actions

This Hymn contains a few suggestions to be carried out by those who may aspire for procuring wealth.

Wealth lies scattered every where. It is not accumulated at a particular place. The clay, water, fire, air, sky, earth, seas, hills, forests and the interior of the earth, all these are the sources of wealth. But it is to be procured by following the law of nature with humility. This is the first prerequisite.

The second is the effort and the exertion. The wealth will be procured in proportion to one's efforts. Mere knowledge of the Law of nature will take a man nowhere unless it is coupled with man's efforts and activation.

The Veda is the only religious scripture which favours activation along with one's Faith.

Yajurveda teaches :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः

that a man should aspire for living a hundred years, while sticking to laborious efforts and exertions.

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The Veda calls an idler a dacoit and makes him liable to punishment.

A man need not give vent to his traits and attainments; these should be mirrored in his actions. No dissimilarity ought to be allowed to exist between words and actions?

As a prerequisite to activation there should be enthusiasm in one's mind and heart, and that too must be congenial and not harmful and destructive just like that of thieves, dacoits and murderers etc. Beneficial enthusiasm emanates from good and pious intentions. That is why a man is enjoined by the Vedas to pray for imbibition of noble intentions.

तन्मे मनः शिवसंकल्पमस्तु

Let my mind be imbibed with high and pious intentions.

A Latin maxim too points out that acquisition of wealth is a work of great labour. According to C Simmons those who obtain riches by exertion, care and watching know their value. Those who impart them to sustain and extend knowledge, virtue and morality know their use. Those who lose them by accident or fraud know their vanity. And those who experience the difficulties and dangers of preserving them know their perplexities.

Deprecating idleness Mr. Hannah More, an English author, says that a man who is able to employ himself innocently is never miserable. It is idle who are wretched. If I wanted to inflict the greatest punishment on a fellow creature I would shut him alone in a dark room without employment.

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ओ३म् स॒दा॒पृ॒णो य॑ज॒तो विद्विषो॑ वधीद् बाहुवृ॒क्तः श्रु॑त॒वित्तर्यो॑ वः॒ सचा॑ ।
उ॒भा स वरा॒ प्रत्ये॑ति॒ भी॑ति च॒ यदी॑ ग॒णं भज॑ते सुप्र॒याव॑भिः ॥
ऋ० ५.४४.१२

Trans. : That man ensures individual and collective well-being who is of pleasing nature, and keeps others pleased with his dealings, who is able to annihilate adversaries with his physical prowess, who ponders over minutely what he listens or reads, who helps the poor and the needy. Such a man shines more when he serves the society with noble intentions and legitimate means.

How can individual and collective welfare be ensured ?

A man is required to do good to others while ensuring his own good.

In the Hymn under reference measures to be adopted to make both the ends meet are pointed out and they are as under :—

(1) Cultivation of amiable and pleasing disposition

So as to be able to create an atmosphere of pleasantness not only for one's own self but for others also who may happen to come into his contact and who may be noble and refined. Unpleasantness does not spur a person to be up and doing.

(2) Activation

Mere amiable disposition and ambition do not hit the mark unless they be accompanied by activation. Success attends only to men of action.

(3) Strength of arms

It is essential to ward off troubles and impediments

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that may be created or thrown in the way by opponents. Enthusiasm, ambition when equipped with strength of arms may lead to the easy and successful execution of a certain work.

(4) Strength of knowledge

The knowledge which gets converted into wisdom is a prerequisite to the successful execution of an undertaking, though it may carry with it other essential ingredients.

(5) Enlistment of others' help

An undertaking, however great and lofty it may be, cannot be brought to a successful end if kept confined to one's own interest and sphere, neglecting others' interest and help.

(6) Ensurement of others' advancement and welfare

The most important of above mentioned measures is rendering meritorious service to others without attachment and desire for reward. This makes the society advanced, prosperous and happy and in turn cater to the ensurement of ones' own progress and happiness.

Richard Cumberland, an English Bishop explaining this idea says that a man should live with the world as a citizen of the world ; he may have a preference for the particular quarter or square or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.

Surely, if all the world was made for man, then man was made for more than the world.

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नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान् ।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम् ॥
अ० ३. १९. ३

Trans. : May those go down in the estimation of the people who pick up quarrels with our men of parts and means. I manage for the upliftment of my own people by annihilating opponents by means of my knowledge, austerity and physical prowess.

God's favourites go ahead well protected

Main pillars of a nation are wealth and knowledge. It behoves the Head of a nation to put down those elements which may raise their heads and go on their own way.

To keep the knowledge and the wealth secure equipment with good and effective weapons of war is essential. But mere weapons are of no avail unless these have backing of the sense of progress and high spirits of attaining victory.

It is obligatory on the part of every counterpart of a nation to keep up and help augmentation of the morale of the fighting forces.

Learned and wealthy people are protected by means of efficient military equipment and prowess.

On the strength of the military power, the Head of a state declares, "I annihilate my adversaries through the instrumentality of my physical power and with that emanating from my austerity and renunciation."

If the citizens of a nation be not favourably disposed towards the Head of a state, the number of opponents is bound to go up and the task of annihilation thereof rendered difficult.

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To avoid such an eventuality, the Head of a state affirms that he would help the upliftment of the nationals. If the Head keeps eye on his own aggrandizement and comforts and neglects those of his people they are sure to turn against him. It is, therefore, incumbent on the part of the Head of a state to keep the people contented and loyal to the state by ensuring their upliftment and safety by setting mainly good example before them by his personal exemplary career couched in wisdom, austerity and prowess.

68

ओ३म् । प्र स क्षयं॑ तिरते॒ वि म॒हीरिषो॒ यो वो॒ वरा॑य॒ दाश॑ति ।
प्र प्र॒जाभि॑र्जायते॒ धर्म॑ण॒स्पर्यरि॑ष्टः॒ सर्व॑ एधते ॥
ऋ० ८. २७. १६

Trans. : He widens his household and distributes a large quantity of eatables and food who gives for your benefit. He is endowed with children, makes his way smooth and goes ahead treading the path of Dharma.

Charity repays

This Hymn points out the significance of charity and gives clue as to how a deserving and undeserving recipient is recognised.

Giving alms is a sacred obligation. God has bestowed on us the plenty and capacity of giving alms and we are required to pass it on to others. This is the easiest way of worshipping God.

The Veda enjoins infliction of the heaviest punishment on those who enjoy the eatables all alone without sharing them. But that person escapes destruction who gives alms to a noble person.

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Providing food to a hungry person is said to be the best charity. Food is the basis of the sustenance of life. Charity in the shape of food comes upto giving life. A man by giving alms equips himself with the capacity to pass off the ordeals of afflictions and misfortunes successfully and widens the sphere of his friends and well-wishers. This is in a way observance of Dharma.

A householder who is endowed with affluence and children is considered to be happy.

Drennan too endorses the view that giving alms is just like worshipping God when he says that the first daughter to the God of love, is charity to man. Charity is never lost. It may meet with ingratitude or be of no service to those on whom it is bestowed, yet it ever does a work of beauty and grace upon the heart of the giver. The deeds of charity we have done shall stay with us forever-only the wealth we have so bestowed do we keep ; the other is not ours.

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ओ३म् व॒धैर्दु॒:शंसा॑ अप॑ दू॒ढ्यो॑ जहि दू॒रे वा॒ ये अन्ति॑ वा॒ के चि॑दत्रि॒णः ।
अथा॑ य॒ज्ञाय॑ गृणते सु॒गं कृ॑ध्य॒ग्ने सु॒ख्ये मा रि॑षामा व॒यं तव॑ ॥
ऋ० १. ६४. ६

Trans. : Oh leader ! annihilate those whose words and thoughts are poisonous and also those who take to corrupt practices, may they be attached or non-attached to thee. Make it convenient for the righteous people to do noble deeds. May we not come to harm or ruin under your protection and companionship.

Make it convenient for a Eulogist to perform yajna

People are urging upon the ruler to manage the state affairs in such a way as may make it immune (प्रतिरक्षित)

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from bad characters and evil minded persons who by getting upper hand may threaten peace and order of the state. There may be such state employees too as may take resort to corrupt means and thus may continually be engaged in harassing and exploiting the people. It is the bounden duty of a ruler to protect the subjects from such wolves or corrupt officials no matter they may closely be attached or not to the ruler. Such elements are sure to hasten the downfall and *degeneration* (पतन) of a state if allowed to have their own way.

The chief characteristic of a good Government lies in the enablement of good and law abiding people to go on with performing good deeds unmolested and unhampered.

According to Vedic terminology, all philanthropic works signify performance of yajna 'That is why the Veda asks the ruler to facilitate the performance of yajnas'.

The first half of the Hymn creates an impression that a ruler degenerates into an autocrat. But those who may be labouring under such a delusion must ponder over the latter part of it which infuses into the people a desire not to be exposed to harm while they are enjoying the ruler's friendship.

The word 'friend' connotes very healthy relationship between the ruler and the ruled, no lack of identity exists between friends. Their hearts remain united.

"Let your hearts be joined to gether," this Vedic exhortation is meant for all. Similarly the ruler and the ruled are to be tied with the tie of friendship.

Elucidating this Vedic idea, Gladstone, an illustrious British Prime Minister, remarks that the proper function of a government is to make it easy for the people to do good and difficult for them to do evil.

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ओ३म् इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्याऽऽ सबन्धू॥
ऋ० ५. ४७. ५

Trans. : People (Soul) reside and move on in the most celebrated human bodies like waters which have their flowing abodes in the river etc. In this body twins are born of the mother having different nature.

The soul resides in the body just as the water remains stored in the rivers etc. Human form commends greater appreciation. In the Veda, it is called by various names such as Chariot, Ayodhya, Devapuri, Brahmapuri, boat, Dome and unconquered city. In Aitreya Upnishad exquisiteness of the human frame is explained by means of an anecdote. It is said that bodies of various animals such as cows, etc. were brought to the view of the soul, but none of them met with its approval. On looking at the human frame it felt elated and exclaimed with joy "it is a fine model". Human form is undoubtedly unique and exquisite. All organs are placed at their appropriate locations. No sentient creature has got such a refined frame and vocal faculty as a human being has, and through whose instrumentality it can communicate inner feelings while animals etc. cannot. Long fellow, the celebrated English poet too vouchsafes this truth by saying that the soul reveals itself in the voice only as God revealed Himself to the Prophet of old in the still small voice.

Two children of the mother nature reside in the human body and these are sense organs and those of action. Both of them differ from each other in natural trends. Sense organs are lacking in the outer perceptions while those of action are giving vent to inner feelings. These are twins. The soul is their real brother. Their framing comes along with the entrance of this soul in the body. When the body

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comes out of mother's womb then it comes equipped with these organs. That is why the Veda calls these twins.

Similarly one of the five vital airs breathes air, life etc. and the anus are the scions of mother air which are at work inside the body. One goes out and the other comes in. These two, though being of different nature, are maintaining the body.

Good and bad deeds are performed in the body. Both are the progenies of the mother intention and yield different results.

It is thus clear that several twins are at work inside the body.

71

ओ३म् उ॒शिक् पा॑व॒को व॑सु॒र्मानु॑षेषु॒ वरे॑ण्यो होता॑धायि वि॒क्षु ।
दमू॑ना गृ॒हप॑ति॒र्दम॒ आ अ॒ग्निर्भु॑वद्वयि॒पती॑ र॒यीणा॑म् ॥
ऋ० १. ६०. ४

Trans. : One who cherishes desires, affords pure habitation, offers donations, has been brought to the society. Such a good house holder as has control over senses ranks above the richest persons and is a good leader.

A man having control over the senses is the richest person

In this Hymn only those people are reckoned to be eligible for entering and enjoying house-hold life who are noble and have control over their senses.

A house holder must be a man of desires because no activity or movement is possible without the spur of desires.

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The whole show of the world is moving round the pivot of desires.

The house holder must be a man of piety. A man of impure character is not entitled to this stage of life. Manu too has remarked अवर्यो दुर्बलेन्द्रियैः a man of feeble organs is not eligible for entering married life and अविप्लुत ब्रह्मचर्यो गृह ... ... आश्रम मा विशेत A man who has observed vow of unbroken celibacy should enter the married life. He must at the same time, be charitable and ready to give shelter and protection to others.

This stage of life—of the house holder ranks above other three stages (Brahmacharya, Vanprastha and Sanyas) because it provides sustenance to them by giving alms, food and clothes.

A house holder must have control over his senses. A number of people labour under the delusion that a man when married gets a licence for cohabitation. Such people need to be convinced that a weakling cannot be able to bear the responsibility of married life efficiently. That is why Manu, the celebrated law-giver has enjoined that one desirous of enjoying undecayed happiness and worldly comforts and amenities must be very cautious and up-doing while leading a married life. People of weak and spent up organs cannot go smoothly.

This stage of life is a miniature world in itself. A great amount of power is required for its efficient maintenance which is procurable from celibacy and control over the senses.

The law giver further decrees that a house holder is reckoned to be a celibate if he co-habits with his wife only after menses and has no illicit relation with any other woman. Such a 'Brahmachari' tops the richest persons showing that the celibacy is the greatest wealth.

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James Hamilton, a noted English clergy points out six things that are essential to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness and industry must be the ventilator, renewing the atmosphere bringing in fresh salubrity day by day where over all as a protecting canopy and glory, nothing will suffice except the blessing of God.

72

ओ३म्। यं ग्रामंमाविशतं इदमुग्रं सहो मम।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते॥
न पिशाचैः सं शक्नोमिनस्तेनैर्न वनर्गुभिः।
पिशाचास्तस्मान्नश्यन्ति यमहं ग्रामंमाविशे॥
ऋ० ४. ३६. ७. ८

Trans.: I cannot mingle with the demons and work with them nor with the thieves and dacoits. These wicked people runaway from the places I happen to visit equipped with the strength of my character or they shun committing sins.

The effect of a virtuous life.

What a salutary effect a religious life has on others is described in these hymns. A religious man abstains from having contact with demons, thieves and dacoits.

There are a number of vices which the word demon denotes. One who takes flesh or sucks up the blood of the people is said to be a demon. He is, at the same time, a miser who does not feel the pangs of those who may be thirsty or hungry, nay he does not make use of his hoardings even for his own sake and renders his plight wretched. He is a sinner and a liar too. He remains infected with an incurable disease that eats into his vitals.

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These demons or vices are just like the thieves and dacoits. The dacoits live generally in the Jungles, meaning that they live far away from human habitations. The thieves live in the same city or the village, even then they are in a way considered to be cut off but more close to the people than the dacoits. They live among them, eat up their flesh and suck up their blood. They tease and harass them in various ways. A righteous man shuns their company. These wicked people run away where a righteous man sojourns. Running away means leaving for other places or driving away their vices. The hymns given above point out that vices are driven away.

Thus a righteous conduct equips a man with the strength which does not only drive away the 'Satan' from within one's body but drives away the demons that haunt other people's bodies.

Bartol has rightly remarked that character is a diamond that scratches every other stone. But character cannot be completely formed without the religious element. The essential factors in character-building are pure religion, morality and knowledge. Mr. S. Smiles testifies that good character is human nature in its best form. It is the moral order embodied in the individual. Men of character are not only the conscience of society but in every well-governed state they are its best motive power, for it is moral qualities which, in the main, rule the world.

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ओ३म् । समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रया ऽश्वावत्या रभेमहि ॥
ऋ० १. ५३. ५

Trans.: Oh God ! may we begin with power of wealth, cereals and knowledge. May we be blessed with good reputation. May we be fortified with good intellect leading us to beget strong, healthy and refined children and to tend useful animals such as cows and horses.

Needments for beginning household life

In this Hymn a few requisites for house-hold life are enumerated of which wealth is the foremost without which no house-hold can be run smoothly.

Wealth is meant for making provision for food and nourishment but this must be invigorating and conducive to bodily and mental health and strength. Verily the world depends, in main, on food for sustenance.

There are a number of phases' of strength or energy which pertains to body, heart, mind, intellect, soul, spirituality, knowledge, contemplation actions, righteousness state, society and nation.

A weak and ignorant person is not fit for house hold life.

Reputation is also essential for a house-holder which gives him immense pleasure. A house-holder of bad repute does not enjoy a good status in the society.

A house-holder must be a person of parts and possessing intellectual acumen so as to be able to run the house-hold efficiently. But the intellect must be prone to begetting good and healthy children and to tending cows for milk,

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ghee, curd etc. for bodily health, and performance of yajnas and also horses for carrying loads etc.

Cow is the best of all milch animals whose milk is and has been proved scientifically to be the purest and the best for human consumption.

Wealth should be acquired by one's own exertion and by fair means. Similarly it should be put to good use especially for others' good. The pattern is best illustrated by Bacon when he says "Seek not proud wealth, but such as thou mayest get justly, use soberly, distribute cheerfully and leave contentedly yet have not any abstract or friarly contempt of it."

74

ओ३म्। पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वितारीत्।
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः
ऋ० १. ६९. ३

Trans.: Advent of a leader who is endowed with divine qualities is hailed and praised just like that of a son. He steers people clear and safe off the ocean of the world. He loves leaders and the people alike. His leadership is, therefore, recognised and followed by all.

Divinity in a leader entitles him to lead all

This Hymn sings the glory of a learned man. The nation as a whole feels elated at the advent and glorification of a learned man just as parents do at the birth of a son He takes the people off the deep pits of ignorance and afflictions, his principal characteristic being his love both for the leaders and the people. If a man of parts shows his regards only towards the leaders, then the people get angry with him

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and vice versa. Rare is the man who happens to be in the good books of the people of both the categories. Such a man gives lead to all and nobody dare defy his decrees.

Ordinary people are generally cool headed, the leader is, therefore, called upon to ensure good both of the leaders and the people alike. This makes his work a smooth sailing.

A genuine learned man is the storehouse of divine qualities, he as such leads all. That is why Manu has declared that a military chief well-versed in the Vedas and scriptures is entitled to have control, over the whole world by dint of his capacity to discharge his duties efficiently giving a good government and maintaining good and sound penal arrangements.

In India leadership of those only is recognized who are well up in the Vedic studies. Manu too countenances the leadership of a sanyasin (Recluse) who may be learned in Vedic Lore. He exhorts the people to recognize what is worth doing and believing what such a sanyasin says and not that which thousands of foolish people say. Such a leader leads all to the path of righteousness.

75

ओ३म् । त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्यपश्यत् ॥
ऋ० ३. २६. ८

Trans.: One who sees glimpses of good and true knowledge and light within the heart, purifies himself with three fold purificatories and shapes the most sublime diamond with his efforts, and exertions, dispensing with worldly things.

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To have glimpses of light in the heart

Effort or action is meant for purification of the self, but knowledge must precede it which springs up in the heart-हृदामति ज्योतिरनु प्रजानन् repository of knowledge and light is the heart.

Knowledge actuates action. After acquiring knowledge, a man sets to purify himself.

There are props of three kinds with the help of which a man goes on purifying himself. These are pointed out in Kathopnishat thus :—

त्रिणाचिकेतस्त्रिभिरेत्य संधि
त्रिकर्मकृत्तरति जन्म मृत्यु ।
ब्रह्मजज्ञं देवमीड्यम विदित्वां नि
चाय्येमां शान्ति मत्यन्तमेति ॥१।१७

one who has selected Nachiket fire thrice, one who has made alliance with the three, one who performs three deeds, frees himself from the clutches of birth, death and transmigration. He gets solace by knowing the highest-God—and merging himself unto Him.

Practice of 'Yoga' means Nachiket fire which consumes doubts of every sort. One who practizes 'Yoga' in the three stages of Life-Brahmacharya (Life of celibacy) Grahstha (Household life) Vanprastha (Life of renunciation), one who acquires knowledge from the mother, father and the preceptor or one who has made God, the soul and the mind his own possession, one who has consigned himself to yajna, charity and austerity, cuts off shackles of the world. By means of these three fold props, a man gets knowledge of God, capacity to have communion with Him and solace—God is the abode of peace and solace. One who resides in Him is sure to get them.

Self-purification enables a man to shape a diamond which is God. This task is not a smooth sailing. Great

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skill, application and exertion have to be brought to bear on it. Similarly a man has to be strenuously adhered to the process of self-purificafion for shaping his diamond God. He has to cleanse off the clay and dust of worldliness. In the words of Mr. Hugh-scotdivine that discipline which corrects the eagerness of worldly passions, which fortifies the heart with virtuous principles which enlightens the mind with useful knowlege and furnishes to it matter of enjoyment from within itself, is of more consequence to real felicity than all the possessions which we can make of the goods of fortune.

We should examine ourselves by making enquiries within ourselves by whose rule are we working, in whose name, with whose strength and in glory, what faith, humility, selfdenial, love of God and to man have there been in all our actions ?

76

ओ३म् सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सं जानाना उपासते ॥
ऋ० १०. १९१. २

Trans. : Let you all walk together Let your speech be common and Let your thoughts be common just like those of men of wisdom. Let you all worship God just as men of learning do to achieve salvation.

Compatibility of thought, word and deed

God commands people to walk together. Harmony in movement in goal and in action leads to success. Harmony in speech is also an essential factor for ensuring harmony in movements Disparity of speech or language tends to foment troubles of a serious nature. One and the same

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Language is the harbinger of unity. People speaking different languages form themselves into a clique with the result that their contact with those speaking other languages gets a set-back and thread of unity is broken.

Let us be men of knowledge and our minds be united. Harmony in speech is ensured when thoughts run into a harmonious channel. No cohesion in behaviour and speech is possible if there be disharmony in knowlenge and thoughts. Thus thoughts are the fountain head of speech and behaviour. Whatever there is in mind comes up at the lips and whatever is uttered gets a concrete shape in actions.

Wise people hate a double standard and adhere to the canon of civil behaviour evincing similarity and purity of thought word and deed.

In the Atharavaveda the word संपृचध्वं occurs in place of संगच्छध्वं of the Rik. The substitute presents a phenomenon. Men of wisdom are capable to keep up cohesion in their thought speech and action while those who are ignorant lack this capability. This substitute indicates the way out. It enjoins upon the people to walk together mingling with one another so as to be able to ensure harmony in thought word and deed, similar to those of learned people.

Shakespear corroborates, this idea. He exhorts people to be great in act as in thought and to suit the action to the word and the word to the action.

Our actions are the best interpreters of our thoughts. Good thoughts though God accepts them, yet towards men are little better than good dreams except they be put in action. Good and high thoughts, which are translated into unselfish and noble actions constitute the most radiant pages in the biography of souls.

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ओ३म् मृत्योरहं ब्रह्मचारी यदस्मि नियर्चन् भूतात्पुरुष यमाय।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि॥
अ० ६. १३३. ३

Trans.: I am a Brahmachari (celibate) of death. I am, therefore, desiring every person to be up and doing to have control over their sense organs. I do so by acquiring knowledge, going through the process of penance and making ut most exertions.

Brahmachari of Death

Majesty and importance of a Brahmachari (celibate) has been explained in detail in the 5th Sukta of the 11th Kand (canto) of Atharvaveda. This Hymn also pertains to celibacy. But the 'Brahmachari' who is referred to is exceptionally different from all other 'Brahmacharis.' He is a 'Brahmachari' of death.

It is very difficult to make the death one's master. Only those rare persons who are free from doubts and are equipped with knowledge and wisdom like 'Nachiketa' are capable to become 'Brahmacharis of death. In fact those people go to death willingly and gladly on whose hearts the fleeting nature of the world is imprinted after thorough experience of it and who regard death inevitable and best-ower of new and multifarious enjoyable things or a means of attaining final beatitude. Preceptor, death, equipment with noble traits, serenity, herbs water, milk and clouds are said to be the powers endowed with comforts. Death presents the prospects of comforts in a new life while alleviating sorrow and anxieties of the present one.

The Brahmachari of death comes out for begging. He implores death to give him a new life, which requires vigour for its proper maintenance. He, therefore, ask every object for vigour and strength. He has got what he wanted.

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When enquired from him the way he got it he says "I have got it by dint of knowledge, austerity and labour." It means that acquirement of knowledge, observance of austerity and exercise of dexterity are the essential factors for keeping the vow of celibacy inviolable.

At the end of the ceremony of investiture with sacred thread the preceptor says to the pupil that he is dedicating him (pupil) as an offering to the death, meaning that he has taken the vow of celibacy to know the mystery of death. प्रजा पतये त्वा परि ददामि When a celibate becomes a Brahmachari of death and pushes aside the death, he gets a new life and the scholars come from every direction to see that celibate who has just been reborn.

A wise and due consideration over our final end is neither to render us sad, melancholy, disconsolate or unfit for the business and office of life but to make us more watchful, vigilant, industrious, sober, cheerful and thankful to God who hath been pleased thus to make us service able to Him, comfortable to ourselves and beneficial to others and after all this to uproot the bitterness and sting of death through His grace.

Let death be daily present before our eyes and spur us to high thoughts and noble activities making death or life sweeter.

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ओ३म् म॒हे च॒न त्वाम॑द्रिवः परा॒ शुल्का॑य देयाम् ।
न स॒हस्रा॑य॒ नायुता॑य॒ वज्रि॑वो॒ न श॒ताय॑ शतामघ ॥

ऋ० ८. १ ५

Trans.: Oh Lord, bestower of affluences and enjoyable things enable me not to forsake Thee even if I may be possessed of enormous riches and lot of creature comforts be at my disposal.

I may not forsake THEE at any Cost

The soul is confronted with a dilemma. There exists God on one side and the worldfull of enjoyments and allurements on the other side. God is not visible while the world with its appliances is visible. The tendency of the people is not to discard what is visible and to care for what is invisible.

'Yama' had asked 'Nachiketa' to demand sons and grandsons with very long spans of life, a large number of animals such as horses and elephants, lot of gold and vast stretches of land with ability and capacity to enjoy them for a long time. Yama had made offer of women with chariots and musical equipments whom ordinary people cannot get so that they may serve him. But Yama had warned him not to put questions about life after death. He is a psychologist. He tries to avert Nachiketa from the visible by making him averse to invisible, Sons, grandsons, elephants, horses, singing and dancing all these are visible. He asks Nachiketa repeatedly not to bother about things unseen.

But one who is a theist exclaims that God sustains all the riches that are apparent and insidious. When God is the repository of all the hidden and apparent comfortable objects and none else is a donor like Him, then why should not one have recourse to Him? This being the case, the

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devotee wishes not to part company with God for the sake of the most coveted riches and not to transgress Him. One who does away with God is himself done away with.

The world and mundane prosperity are fleeting, but God is eternal. Why should, therefore, one prefer transitory to eternal? These riches may be in our possession today but not tomorrow. But the possessor of unlimited riches is always constant. To own God is like owning His wealth and riches. Procurement of riches does not guarantee the procurement of God. It is, therefore, worthwhile to procure the possessor of wealth instead of wealth itself. Possession of the whole world has no meaning if God is forsaken. We may sacrifice the whole world to possess Him who is the creator, sustainer and destroyer of the universe.

In this Hymu importance of wealth and mundane prosperity is not minimised. Indulgence in them at the cost of spiritual betterment is surely condemned. Also the distinction between God and Gold is emphasised.

Collaborating this idea Clarendon says "God hath not taken all pains in forming, framing, furnishing and adorning this world that they who were made by Him to live in it should despise it. It will be well enough if they do not love it so immoderately as to prefer it before Him who made it."

A man that depends on the riches and honour of this world forgetting God and the welfare of his soul labours under a great delusion indeed.

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ओ३म् देवाश्चित्ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः।
उक्षा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥
ऋ० २. २३. २

Trans.: Oh Lord! Thou art the prop of our life, Thou art the supreme protector and the most learned. Men of knowledge acquire their share befitting their requirements for performing Yajna from the best admonisher Thou art the source of all knowledge just as the dazzaling sun is of glittering rays.

The efficient cause of all true knowledge

The fountain head of knowledge is God. According to the Vedas स प्रथमो बृहस्पतिश्चि कित्वान (Yajur. 7/15). He (God) is the first and the paramount source of knowledge.

Mahrishi Dayanand had proclaimed that the primordial root—the Eternal unseen sustainer of all true knowledge and of objects made known by true knowledge-aye of all these—is the supreme God. This is what has been alluded to in the last portion of the Hymn विश्वेषाभिज्जनिता ब्रह्मणामसि meaning that He is the creator of all the Vedas.

The rays emanating from the Sun illumine the whole universe indicating that the Sun is the creator of the rays. Similarly wherever there is true knowledge, there is God.

The Sun gives light remaining constant at a place. That is why those portions of the planets are lighted which are exposed to the rays of the Sun, other portions remaining unlighted.

But God is pervading every where and also His knowledge. Whenever a man stoops to do a wrong his inner voice admonishes him not to do so, This is God's oracle. Rishi Dayanand says :

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"When a man desires to commit a sin, he is at once forbidden and feelings of fear, shame and misgiving beset him. This exhortation comes from God and from none else".

God's gifts are meant for all and enjoyed by all-by the good and the wicked, the wise and the foolish. But the wise people, making proper and judicious use of them derive real enjoyment while the foolish people are debarred from it.

The distinguishing factor between a man and an animal is knowledge which comes from God alongwith all those objects which must be utilized with caution and wisdom.

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ओ३म् शुक्रः शुशुक्वां उषो न जारः पप्रा समीची दिवो न ज्योतिः।
परि प्रजातुः क्रत्वाबभूथ भुवो देवानां पिता पुत्रः सन् ॥
ऋ० १. ६६. १

Trans.: You have driven away every thing (sins) by dint of your exertion coupled with good deeds just as the sun dispels the darkness at day break. You have filled up the space and the earth with the light of your good actions and reputation. You, being the sun, are the father of 'Devas' (organs)

Importance of Karma (Action)

In this Hymn supremacy of law of Karma (Actions) is elucidated. Those people are capable of driving away sins whose actions are good and just as the sun dispels the shadows of darkness.

The Sun makes Ether and the Earth luminous with its light. Similarly the man makes and can make the world replete with the glory of his reputation.

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Birth is the outcome of actions which testify to man's existence.

Contact of the soul with the body gives birth to a man. When a man is born, he is generally the son of some body. But he becomes the father of the 'Devas' (organs) credit of which goes to his actions. Man protects the organs. When the soul leaves off the gross body then there is no meaning in having nose, ears and eyes etc.

This is the most important aspect of 'Vedic Dharma'. Its law of Karma is the solace of mankind which infuses in man the spirit ot self-reliance and dexterity. He is verily adorable who makes his progeny the father of the 'Devas'.

Significance of law of action may well be conceived in the Vedic injunction which enjoins upon the dying person to remember his deeds क्रतो स्मर (Yaj. 40 15) oh, dying fellow ! recall what you have done !"

The man is writhing with unbearable pain of death. Having pity on him some people accuse God of callousness. But God retorts. "Do not accuse me, remember your actions."

No friend and kith and kin accompanies the dying person. All remain here and the man has to go all alone. But this is not the case. His actions accompany him in the heavenly journey, but the fellow passengers should be such as may not terrify him. It means that the actions which alone go with the dying person must be noble so that his last journey may be peaceful and pleasant.

Bossuet elaborates this Vedic ideal when he says that readiness for death is that of character rather than of occupation. It is right living which prepares for safe or even joyous dying.

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ओ३म् विद्म ते सभे नाम नरिष्टा नाम वा असि।
ये ते के च सभासदस्ते मे सन्तु सवाचसः॥
अ० ७. १२. २

Trans.: Oh meeting! we are aware of your name. You are verily, renowned as a benefactress of people. Let those who happen to be your members must voice their opinions.

A meeting

Transaction of business by forming an Association is not an innovation. It is as old as the appearance of man on the world stage. God inculcates this conception.

An institution or an individual having representation on an Association praises the significance of it.

One who is competent for participating in a council is called 'civil' and civil behaviour is named 'civilization' which cannot be developed without organisation.

'Sabha' (Association) means luminous i.e. an organisation which is a—glow with rays of knowledge and wisdom. Having no trace of darkness it ensures and promotes public good.

In this part of the Hymn aim, of an Association is defined. If an Association is not conducive to public good, then it must be dissolved.

They should open their mouths and not keep mum. If a member attends a meeting and does not speak, he is charged with violating the Vedic injunction.

Manu too enjoins :—

सभा वा न प्रवेष्टव्या वक्तव्य वा समञ्जसम्। (८—१३)

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One who can not or does not speak what is right should not attend e meeting. He further warns people against keeping silent or speaking the reverse as it amounts to committing a sin.

Those who feign to be neutral in a meeting are certainly sinners as they betray the trust of the electors by not voicing their view point. Such deceitful people should not enter a meeting.

A great sanctity is attached to the proceedings of a meeting which lies in vindication of truth and justice. Members of a Council are said to be dead in whose presence truth and justice are slain and falsehood prevails.

A Votary of the Vedas, therefore, proclaims.

चारु वदानि पितरः संगतेषु अ० ७।१२।१

(Oh revered city fathers! let me speak the truth couched in sweet words).

82

ओ३म्। यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः।
अश्लोणा अंगैरहुताः स्वर्गे तत्र पश्येम पितरौ च पुत्रान्॥
अ० ६. १२०. ३

Trans.: May we see our parents and children placed in that happy state which the people of pure hearts, thoughts and character with sound physical frames and immune from impurity of body, mind and soul enjoy.

Paradise

Most of the people think that the paradise is situated at a particular place to which good people resort after death.

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But Vedic paradise is quite different from it. Let us see what that paradise is.

यत्रा सुहार्दः मदन्ति

The vedas say that vedic paradise lies where people of pure hearts feel delighted. The man who has an impure heart can never get delight. He is consumed by the fire of anxieties as on pyre सुकृतो मदन्ति where people doing good deeds find comfort and repose. Those people whose actions and behaviour towards others are excellent enjoy happiness.

विहाय रोगतन्वः स्वायाः : Not with the bodies infected with diseases but with strong bodies which are immune from ailments not only this but with well-built bodies having no trace of deformity and crippledom.

Blessed is he who has attained the state of bliss and happiness. It is this state which a good and pious man attains while living and which is in essence called paradise.

According to Swami Dayanand Saraswati paradise is the enjoyment of extreme happiness and the attainment of the means there of.

Odere Parker elaborates this conception saying that the joys of paradise will begin as soon as we attain the character of paradise and do its duties—try that and prove its truth ... as much goodness and piety so much paradise.

In short, perfect purity, fulness of joy, everlasting freedom perfect health and fruition, complete security, substantial and exemplary house hold, eternal good, point out to the state of paradise. There is hell and heaven in our hearts and actions and not in any particular clime as contemplated through ignorance and false knowledge.

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ओ३म् । हरिं॑ मृजन्त्य॑रु॒षो न॑ यु॑ज्यते॒ सं धे॒नुभिः॑ क॒लशे॒ सोमो॑ अज्यते ।
उद्वाच॑मी॒रय॑ति हि॒न्वते॑ म॒ती पु॑रुष्टु॒तस्य॒ कति॑चित्परि॒प्रियः॑ ॥
ऋ० ९. ७२. १

Trans. : The soul is purified just as organs are done. It is conjoined with the organs and provided with things of nourishments and enjoyment. Then it opens its voice. It tries to gain God's favour keeping intellect and conduct pure and sublime.

The soul enters the body with nourishments

We are at all times told to purify our souls, but nobody suggests the remedy. The Vedas point it out suggesting that we should purify the soul just as sense organs are purified by continence. Manu, the law giver, exhorts us to control our senses from getting engrossed in such perceptions as may lead both the mind and the soul into the pursuit of wicked objects. We must get ascendancy over our senses like an expert and skilled coachman who manages to keep the horses under control. Verily that man alone can achieve his heart's desire who is master of his senses. He who allows himself to become their slave soon ruins himself.

The soul is purified by means of knowledge and wisdom, continence and penance. That is why the Vedas assign the epithet 'हरि' (Hari) to the soul because of its being drawn towards the objects of the senses.

The soul gets contaminated when allowed to fall under the sway of senses to get or desire to get nourishment, and enjoyment more than what is ordained or allotted by the Providence for him in accordance with his past actions or accumulations. The Veda warns against this craze saying that the man has been sent here equipped with organs of action and perception, paraphernalia of nourishment and

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enjoyment with a set quota and he should, therefore, not indulge himself in debasing sensual and worldly enjoyments. These enjoyments shadow the soul incapacitating it to see clearly. The soul recedes from God when its entanglement with the matter increases and the light of knowledge gets dimmed.

Blessed are those who seek God's company and get His love. Thus they enable themselves to purify their intellect and to keep the senses under their control. Their love for God manifests itself in good deeds and in an unflinching faith that God is at all times and at all places witness to their actions good or bad and that He alone awards fruits of actions. Quarles elaborates this Vedic idea enjoining upon man to think in all his actions that God sees him and to labor to see Him. That will make him fear Him and love him, The fear of God is the beginning of knowledge and the knowledge of God is the perfection of love.

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ओ३म् वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
अधमं गमया तमो यो अस्मां अभिदासति ॥
अ० १. २१. २

Trans. :—Oh King ! Do away with those who may be bent upon playing with cur lives and suppress the mischief mongers. Send him into the dark chamber who wants to subdue us, oppress us and destroy us.

Down with the mischief-mongers.

In a society both good and bad people are found. Creation and maintenance of peaceful conditions is a prerequisite for safeguarding national interests. No beneficial activity nor progress in science and arts conducive to the people and the nation is conceivable under chaotic

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conditions. It is necessary for all lovers of the nation to preserve peace even at the cost of their lives. Shakespeare has elaborated the idea saying that peace is a dear nurse of arts, plenties and joyful births.

Head of the State is required to crush the evil-doers, howsoever high ranked they may be. People are the backbone of a State. When the root of a tree is nipped it gets withered by and by and then falls down. Similarly if the people of a State get no protection from the onslaughts of State servants, thieves, dacoits and other bad characters, the State tumbles down alongwith its Head. That administration is said to be most perfect under which a wrong to the humblest is an affront to all. Indeed peace is a precious jewel for which every thing may be given but truth.

In the words of Gladstone the proper function of a Government is to make it easy for the people to do good and difficult for them to do evil.

A country which lacks efficient Government and remains exposed to internal disorders and external attacks is bound to be ruined or to be dependent on others even for necessaries of bare existence. It is, therefore, the paramount duty of a king or the head of the state to crush ruthlessly internal disorder, maintain peace and make the country invulnerable to external aggression, thereby making people happy, and uplifted and the country prosperous.

Those kings or Heads of nations enjoy real happiness whose thrones are founded on their people's hearts. This maxim should be their guiding principle. They must set a good example before their people in their individual lives and spare no stone unturned for making people good and prosperous and for protection their, honour, life and property from ruffians and aggressors.

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TRANSMIGRATION

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि
त्वं जातो भवसि विश्वतोमुखः॥

O individual soul. in accordance with thine actions, thou assumest the form of a woman and that of a man, sometimes thou becomest a bachelor and sometimes thou becomest a virgin ; Thou walkest with the help of a staff when thy body becomes old and frail, thou takest birth again and again as thy face is turned towards all directions (in accordance with thy actions).

अथर्व० १०. ८. २७

DIVINE REVELATIONS THE VEDAS

यस्माद्दचो अपातक्षन्
यजुर्यस्मादुपाकषन्।
सामानि यस्य लोमान्य-
थर्वाङ्गिरसो मुखं
स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥

From Him the sages extracted the Rigveda and from Him they got the Yajurveda. All pervading like His hair are the Samaveda and the Atharva Veda, the essence of all knowledge is like His mouth : who is that Supreme Being. Proclaim Him to be the Upholding Pillar of the universe.

अथर्व० १०. ७. २०

यथेमां वाचं कल्याणीमावदानि जनेभ्यः।
ब्रह्मराजन्याभ्यां शूद्राय
चार्य्याय च स्वाय चारणाय च।
प्रियो देवानां दक्षिणायै
दातुरिह भूयासमयं मे कामः
समृध्यतामुप मादो नमतु॥ यजु० २६. २

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O mankind : as I address this propitious speech of mine (i. e. the Vedas) to all the people i. e. to Brahmanas (men devoted to the propagation of Divine knowledge), to Kshatriyas (men engaged in military works), to Shudras (men engaged in manual works), to Vaishyas (men engaged in trade and commerce), to those who are my own devotees and to them who are men of low dignity : May I be beloved to the learned and beloved to those who are bounteous in this world, may this object of mine be fulfilled and may this aim of mine be realised.

MORAL LIFE

तमित्पृच्छन्ति न सिमो वि पृच्छति ।
स्वेनेव धीरो मनसा यदग्रभीत् ।
न मृष्यते प्रथमं नापरं वचो
ऽस्य क्रत्वा सचते अप्रदपितः ॥

ऋ० १. १४५. २

Wise men seek by close pursuit the solution of such problems concerning which the common people never care to make any inquiry. The man who, becoming free from worldly attachments accepts the fact which is revealed in his own conscience or becomes the partaker of the wisdom of the wise men does not remain in the state of mental suspense either in the beginning or at the end.

TRUTH

अग्ने व्रतपते व्रतं चरिष्यामि
तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात् सत्यमुपैमि ॥

यजु० १. ५

O Agni ! (Self-refulgent God) Lord of holy ordinances, I will observe the vow (of truthfulness in thought, word and (deed) may I be able to observe that, therefore O Lord ! give me sufficient strength so that I may attain success in that vow of mine ; (through Thy grace) I attain this truthfulness by separating myself from untruthfulness.

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LIBERALITY

स्वमग्ने प्रयतदक्षिणं नरं
वर्मेव स्यूतं परिपासि विश्वतः।
स्वादुक्षद्मा यो वसतौ स्योन-
कृज्जीवयाजं यजते सोपमा दिवः॥

ऋ० १. ३१. १५

O Agni (self refulgent Lord ;) like a well-sewn armour Thou dost protect the man from all sides who is liberal in benefactions to others ; And the man possessed of tasteful means of subsistence who remains ever engaged in gratifying others and thus performs sacrifices for all the living beings is really the type of heaven (on earth).

NOBLE INTENTIONS

यज्जाग्रतो दूरमुदैति दैवं
तदु सुप्तस्य तथैवैति।
दूरंगमं ज्योतिषां ज्योतिरेकं
तन्मे मनः शिवसंकल्पमस्तु॥

यजु० ३४. १

That celestial entity which goeth far when man is working and wanders similarly while he is sleeping and that which travels far and wide is the only one light of all the lights : may that mind of mine be possessed of noble intentions.

FEARLESSNESS

अभयं न करत्यन्तरिक्षम-
भयं द्यावापृथिवी उभे इमे।
अभयं पश्चादभयं पुरस्ता-
दुत्तरादधरादभयं नो अस्तु॥

अथर्व० १९. १५; ५

May the atmosphere give us peace and safety and may

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both these heaven and the earth be secure for us. May we be free from danger from west and east and may there be no fear for us from north and south.

SELF-RELIANCE

स्वयं वाजिंस्तन्वं कल्पयस्व
स्वयं यजस्व स्वयं जुषस्व।
महिमा तेऽन्येन न संन्नशे॥

यजु० २३. १५

O man, the seeker after true knowledge! make thy body fit by thine own exertion, perform the self-sacrificing act by thine own self and serve all the creatures relying on thyself alone so that the greatness of thy self may not be ruined by (Depending on something other than thy self).

SELF SACRIFICING ACT

आयुर्यज्ञेन कल्पताम्प्राणो यज्ञेन
कल्पताञ्चक्षुर्यज्ञेन कल्पताꣳश्रोत्रं
यज्ञेन कल्पताम्पृष्ठं यज्ञेन कल्पताम्।
यज्ञो यज्ञेन कल्पतां प्रजापतेः प्रजा
अभूम स्वर्देवा अगन्मामृता अभूम॥

यजु० ९. २१

May our life remain ever engaged in performing self-sacrificing acts. May our vital energy succeed through self-sacrificing acts. May our eyes thrive through self-sacrificing acts. May our ears flourish through self-sacrificing acts. May our mutual conversations succeed through self-sacrificing acts. May our self-sacrificing acts prosper through self-sacrificing acts. May we become the fittest children of Prajapati—Lord of all—creatures, may we attain perfect bliss by becoming enlightened in spirit and may we become immortal.

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UNIVERSAL LOVE

दृते दृꣳह मा मित्रस्य मा चक्षुषा
सर्वाणि भूतानि समीक्षन्ताम्।
मित्रस्याऽहं चक्षुषा
सर्वाणि भूतानि समीक्षे
मित्रस्य चक्षुषा समीक्षामहे ॥

यजु ३६. १८

O Lord ! the Dispeller of the darkness of ignorance, please make me firm (in my conviction) so that all the living beings may look towards me with the eye of a friend. And may I also look towards all living beings with the eye of a friend. May we look towards one another (ever) with the eye of a friend.

NON-COVETOUSNESS

इमं जीवेभ्यः परिधिं दधामि
मैषां नु गादपरो अर्थमेतम्।
शतं जीवन्तु शरदः पुरूची-
रन्तर्मृत्युं दधताम् पर्वतेन ॥

यजु० ३५. १५

I (God) enjoin this guiding principle of life for (the benefit of) all the living creatures :, let no one lay hands upon the wealth earned by others, unjustly, may they live a life of hundred autumns acting up in various ways (according to the teaching of the Vedas) and may they subdue death by the mighty force (of Brahmacharya etc.).

JEALOUSY

यथा भूमिर्मृतमना
मृतान्मृतमनस्तरा।
यथोत मृत्र्यो मनः
एवर्ष्योर्मृतं मनः ॥

अथर्व० ६. १८. २

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Just as the earth is dead in consciousness, yea, it is more dead in consciousness than the dead, just as the spirit of the dead is, similarly the spirit of the jealous man is dead (within him).

SALVATION

यत्रानन्दाश्च मोदाश्च
मुदः प्रमुदः आसते
कामस्य यत्राप्ताः कामास्तत्र
मा ममृतं कृधीन्द्रायेन्दो परिस्रव

ऋ० ९. ११३. ११

O God! make me immortal in that realm wherein happiness and bliss are in abundance wherein felicity and cheerfulness are continued together and all the desires are fulfilled, O Lord be gracious to us for the attainment of that state of prosperity.

NOBLE ASPIRATIONS

देवानां भद्रा सुमतिर्ऋजूयतां
देवानां रातिरभि नो निवर्तताम्।
देवानां सख्यमुप सेदिमा वयं
देवा न आयुः प्रतिरन्तु जीवसे॥

ऋ० १. ८९. २

May we attain the auspicious noble counsel of the enlightened persons, may the bounty of the enlightened persons descend on us, may we gain the friendship of the enlightened persons and may the enlightened persons help us to live long by supplying us with all the necessary means of life.

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पश्येम शरदः शतम् ॥१॥
जीवेम शरदः शतम् ॥२॥
बुध्येम शरदः शतम् ॥३॥
रोहेम शरदः शतम् ॥४॥
पूषेम शरदः शतम् ॥५॥
भवेम शरदः शतम् ॥६॥
भूयेम शरदः शतम् ॥७॥
भूयसीः शरदः शतम् ॥८॥

अथर्व० १९. ६७.

(1) A hundred autumns may we see.
(2) A hundred autumns may we live.
(3) A hundred autumns may we acquire knowledge.
(4) A hundred autumns may we go on advancing forward.
(5) A hundred autumns may we thrive.
(6) A hundred autumns may we exist.
(7) A hundred autumns may we remain pure.
(8) And let us remain even more than hundred autumns.

मधु वाता ऋतायते
मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ॥

ऋ० १. ९०. ६

The winds blow sweet and the rivers flow sweet for the man who observes the eternal law of the Divinity; may the medicinal plants be full of sweetness for us.

मधु नक्तमुतोषसो
मधुमत्पार्थिवं रजः ।
मधु द्यौरस्तु नः पिता ॥

ऋ० १. ९०. ७

May the night and dawn be sweet for us and may every atom of the earth be full of sweetness and may the protecting light of the sun be sweet.

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मधुमान्नो वनस्पति-
र्मधुमाँ अस्तु सूर्यः।
माध्वीर्गावो भवन्तु नः।

ऋ० १. ९० ८

May the trees of the forest be filled with sweetness for us and (the rays of) the sun be full of sweet splendour and may the milch-kine be producer of sweet milk for us.

द्यौः शान्तिरन्तरिक्षꣳशान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः। वनस्पतयः शान्ति-
र्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ
शान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि॥
ओ३म् शान्तिः
शान्तिः शान्तिः

यजु० ३६. १७

May there be peace in the heavenly region, may there be peace in the atmosphere, may peace reign on the earth, may the waters be soothing and may the medicinal herbs be healing may the plants be the source of peace to all, may all the enlightened persons bring peace to us, may the Vedas spread peace throughout, may all other objects give us peace and may peace even bring peace to all and may that peace come to me (ever).

OM, PEACE, PEACE, PEACE.

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ओ३म् उत.....

Om ! uta devā avahitam devā unnayathā punab.
utāgaścakruṣam devā devā jīvayathā punaḥ.

ओ३म् अहं भूमिम् .....

Om ! ahaṃ bhūmimadadāmaryayāhaṃ vṛṣṭim dāśuṣe
martyāya.
Ahamapo anayaṃ vāvaśānā mama devāso anuketamāyan.

ओ३म् । स यो न मुहे.....

Om ! sa yo na muhe na mithu jano bhūtsuman
tu nāmā chumuriṃ dhunincha.
Vṛṇak piprum śambara śuṣṇamindrah purām
chyautnāya śayathāya nū chit.

ओ३म् । समानो .....

Om ! samano mantrah samitih samānī samammanah
sahachittameṣaṃ.
samānaṃ mantramabhimantraye vah samānena vo
haviṣa juhomi:

ओ३म् । भूम्या .....

Om ! bhumya anta paryeke charanti rathasya ghūṛsu
yuktāsu asthuh.
śramasya dayaṃ vi bhajantebhyo yada yamo bhavati
harmyai hitah.

ओ३म् ! आयमद्य.....

Om ! āyamadya sukṛtam prātarichhanniṣṭeh putram
vasumatā rathena,
anśoh sutam pāyaya matsarasya kṣayadvīraṃ vardhaya
sunṛtābhih.

ओ३म् । य ईं .. ...

Om ! ya īṃ chakāra na so asya veda ya īṃ dadarśa
hirūginnu tasmāt.
sa māturyonā parivīto antarbahuprajā nirṛtima viveśa.

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ओ३म् । जातो .....

Om ! jāto jāyate sudinatve ahnāṃ samaya ā vidathe vardhamānah.
punanti dhīrā apaso manīṣā devayā vipra udriyati vācham.

ओ३म् ! ये अग्ने नेरयन्ति तो वृद्धा उग्रस्य शबसः.

Om ! ye agne nerayanti tō vṛddha ugrasya śabasah.
apa dveṣo apahraro anyavratasya saśchire.

ओ३म् । सूर्यो देवीमुषसं.....

Om ! Sūryo devīmuṣasaṃ rochamānāṃ maryo na yoṣāmabhyeti paśchat.
yatrānaro devayanto yugāni vitanvate prati bhadrāya bhadraṃ.

ओ३म् । न दुष्टुतिर्द्रविणोदेषु शस्यते न स्रेधन्तम् रयिरनशत.

Om ! na duṣṭutirdraviṇodeṣu śasyate na sredhantaṃ rayirnaśata.
suśaktirinmadya vantubhyaṃ māvate deṣṇe yatpārye divi.

ओ३म् । मन्त्रमखर्वम्.....

Om ! mantramakharvaṃ sudhitaṃ supeśa sandadhāta yajñiyeṣvā.
pūrvīśchana prasitayastaranti taṃ ya indre karmaṇā bhuvat.

ओ३म् । नू चित् स .....

Om ! nū chit sa bhreṣate na reṣanmano yo asya ghorama vivasāt.
yajñairya indre dadhate duvānsi kṣayatsa rāya ṛtapāh ṛtejāh.

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ओ३म्। न स जीयते.....

Om na sa jīyate marutona hanyate na sredhati na
vyathate na riṣyati.
nasya rāya upadasyanti no taya ṛṣi vā vaṁ rājanam vā
supūdatha.

ओ३म्। को ददर्श.....

Om ! ko dadarśa prathamaṃ jayamānamasthanvantaṃ
yadanastha vibharti.
bhūmya asurasṛgātmā kvasvitko vidvaṅsamupa
gatpraṣṭumetat.

ओ३म्। नकिर्देवा.....

Om ! nakirdevā minīmasi na kirā yopayāmasi
mantraśrutyaṁ charāmasi.
pakṣebhirapi kakṣebhih saṃ rabha mahe.

ओ३म्। यो नः पाप्मन्.....

Om ! yo nah pāpman na jahāsi tamu tvā jahimo vayam.
pathā manu vyāvartanenyaṃ pāpmānu padyatāṃ.

ओ३म्। स इज्जनेन.....

Om ! sa injanena sa viśā sajanmanā
sa putrairvāja bharatedhanaṇṛbhih.
devānanāṃ yah pitaramā vivāsati
śradhāmanā haviṣā bhrahmaṇaspatim.

ओ३म्। यन्मे छिद्रं.....

Om ! yanme chhidraṃ chakṣuṣo hṛdayasya
manasov ati tṛṇṇaṃ bṛhaspatirme taddadhatū.
Śanno bhavatu bhuvanasya yaspatih.

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ओ३म् । स इत्स्वपा.....

Om ! sa itsvapā bhuvaneṣvāsa ya ime dyāvā pṛthivī jajāna.

Urvī gabhīre rajasī sumeke avanśe dhīrah śachyā samerat.

ओ३म् । न विजानामि.....

Om ! na vijānāmi yadivedamasmi niṇyah sannaddho manasā charāmi.

Yadā māgan prathamajā ṛtasyādi dvācho aśnuve bhāgamasvah.

ओ३म् कुर्वन्नेवेह.....

Om ! Kurvanneveha karmāṇi jijīviṣechhataṃ samāh.

evaṃ tvayināṇyathetosti na karma lipyate nare.

ओ३म् । येन देवा .....

Om ! yena devāh sva rāraru hurhitvā śarīramamṛtasya nābhim.

tena geṣma sukṛtasya lokam dharmasya vratena tapasā yaśasyavah.

ओ३म् ! आ यद्योनिम्...

Om ! ā yadyonim hiraṇyaya mā śurṛtasya sīdati.

jahātya prachetasah.

Om ! abhi venā anūṣate yakṣanti prachetasah majjantya vichetasah.

ओ३म् । अपश्यं गोपाम् .....

Om ! Apaśyam gopāmani padyamānama cha paracha pathibhiścharantam.

sa sadhrīchīh sa viṣūchīrvasāna ā varivarti bhuvaneṣvantah.

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ओ३म् । अव्यसश्च...

Om ! avyasaścha vyasaścha bilam viṣyāmi māyayā.
tābhyām mudhṛtya vedamatho karmāṇi krnmahe.

ओ३म् । विभ्राजज्ज्यो.....

Om ! vibhrājajjotiṣā svaragachho rochandivah.
devāsta Indra saravyāya ye mire.

ओ३म् । समीचीनासो.....

Om ! Samīchīnāso āsate hotārah saptajāmayah
padame kasyapipratah

ओ३म् अग्निं मन्ये.....

Om ! Agniṃ manye pitaramagni-māpimagniṃ
bhrātaraṃ sadāmitsakhāyaṃ.
Agneramīka vṛhatah saparyadivi śukraṃ yajate
sūryasya.

ओ३म् सत्यं.....

Om ! Satyaṃ vṛhadṛtamugraṃ dīkṣā tapobrahma
yajñah pṛthivīṃ dhārayanti.
sā no bhūtasya bhavyasyapatnyurulokaṃ pṛthivī nah
kṛṇotu,

ओ३म् सहृदयं सांमनस्यम्.....

Om ! sahṛdayaṃ sāmansyamavidveṣaṃ kṛṇomī vah.
anyo anyamabhi haryata vatsaṃ jātamivāghnya.
anuvratah pituh putro mātrā bhavatu sammanā
jāyā patye madhumatim vāchaṃ vadatu śāntivāṃ.
mabhrātā bhrātaraṃ dvikṣnma svasāramuta svasā.
Samyañchah sabratā bhūtvā vāchaṃ vadata bhadrayā.

ओ३म् येने देवा.....

Om ! yena devā na viyanti no cha vidviṣate mithah.
tat kṛṇmo brahma vo gṛhe sanjñānaṃ purusebhyah.

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ओ३म् तव शरीरं.....

Om ! tava śarīraṃ patayiṣṇa varvan tava chitaṃ vāta
iva dhrajīmān.
tava ṣṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā chāranti.

ओ३म् । नृचक्षसो.....

Om ! nṛyakṣaso animiṣanto arhaṇā vṛhaddevāso
amṛtatva mānaśuh.
jyotirathā ahimayā anāgaso divo varṣmaṇaṃ vasate
svastaye.

ओ३म् । समौ चिद्हस्तौ.....

Om ! samauchidhastau na samaṃ viviṣṭa sammātarā
chinna samamduhate.
yamayośchinna samā vīryaṇi jñāti, chitsantau na
samaṃ pṛṇitah.

समानी प्रपा सह.....

samānī prapā saha vonnabhāgah,
Samāne yoktṛ sahavo yunajmi.
samyachchogni saparyatarā nābhimivābhitah.

सध्रीचीनान्.....

Sadhrīpīnān vah sanmana saskṛṇo myekaśnuṣṭī
ntsanvananena sarvān.
devā iva mṛtaṁ rakṣamāṇāh sāyaṃ prātah saumanaso
vo astu.

ओ३म् । आदित्ते

Om ! aditte viśve kṛtuṃ juṣanta śuṣkādya ddevajīvo
janiṣṭhāh.
bhajanta viśve devatvaṃ nāmo ṛtaṃ sapanto
amṛtamevah.

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ओ३म् । वितन्वते धियो.....

Om ! vitanvate dhiyo asmā aṛānsi vastra putrāya
mātaro vayanti.
upaprakṣe vṛṣaṇo modamāna divaspathā vadhvo
yantyachchā.

ओ३म् । अयं होता .....

Om ! ayaṃ hotā prathamah paśyatemamidam
jyotiramṛtaṃ martyeṣu.
ayaṃ sa jajñe dhruva ā niṣatto-amartyastanvā
vardhamānah.

ओ३म् । आ त्वो जुवो.....

Om ! ā tva juvo rārahāṇā abhi pravo vāyo.
vahantviha pūrva pitaye somasya pūrva pitaye.
ūrdhvā te anu saṇṛtā manastiṣṭhatu jānatī.
niyutvatā rathenā yāhi dāvane vayo makhasya dāvane.

ओ३म् ज्यायस्वन्नचित्तिन्नो.....

Om ! jyāyasvantaśchittino mā viyauṣṭa sarādhayantah
sadhurāścharantah.
anyo anyasmai valgu vadanta eta sadhrīchīnā nvah
saṁmanaskṛṇomi.

ओ३म् । असद भूम्याः ...

Om ! asad bhūmyāh samabhavat tad-dyāmeti mahad-
vyachah.
tadvai tato vighūpāyat pratyak kartarimṛchhatu.

ओ३म् इन्द्रो यज्वने ...

Om ! Indro yajvane gṛṇate cha śikṣate uped dadāti na
svamuṣāyati.
bhūyo bhūyo rayimidasya vardhayanna bhinne khilye ni
dadhāti devayuma.

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ओ३म् । अग्ने शर्धं ...

Om ! Agne śardhaṃ mahate saubhagāya tava
dyumnānyuttamāni santu.
saṃ jaspatyaṃ suyamamā kṛṇaṣva śatrūyatāmabhi
tiṣṭhā mahāsi.

ओ३म् । आदिङ्गराः ...

Om ! ādiṅgarāh prathamaṃ dadhire vayaṃ iddhā-
gnayah śamyā ye sukṛtyaya.
Sarvaṃ paṇeh samavindanta bhojanamaśvāvantaṃ
gomantama paśuṃ narah.

ओ३म् । प्र स क्षयं ...

Om ! pra sa kṣayaṃ tirate vi mahīriṣo yo vo varaya
dāśti.
pra prajābhirjāyate dharmaṇasparyariṣṭah sarva edhate.

ओ३म् । न तं जिनन्ति ...

Om ! na taṃ jinanti vahavo na dabhrāh urvasyā aditih
śarma yansat.
priyah sukṛtpriya Indre manāyuh priyah su pravih priyo
asya somī.

ओ३म् । परिचिन्मर्तो ...

Om ! parichinmarto draviṇaṃ mamanyadṛtasya
pathānamasā vivāset.
utā svena kṛtunā samvadetā śreyaṅsaṃ dakṣaṃ
man sajagṛbhyāta.

ओ३म् । सदा पृणो ...

Om ! sadā pṛṇo yajato vidviṣo vadhīd vāhuvṛktah śrutā
vittayorvah sacha.
ubhā sa varā pratyeti bhāti cha yadiṃ gaṇe bhajate su
prayārabhih.

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ओ३म् । स्थिरं मनश्चकृषे...

Om ! sthiraṃ manaśchakṛṣe jāta Indra veṣī deko
yudhaye bhūyasaśchita.
aśmanaṃ chichavasa didyuto vi vido gavāmūrvama
striyāṇam.

ओ३म् । यत् स्वप्ने अन्नमश्नामि...

Om ! yat svapne annayaśnāmi na prataradhi gamyate.
sarvaṃ tadastu me śiva nahi tad dṛśyate diva.

ओ३म् । पर्य्यावर्ते ...

Om ! paryāvarte dusvapnyāt-pāpāt-svapnyatā bhūtyāḥ.
brahmahamantara kṛṇve parā svapna mukhah śuchah.

ओ३म् । यादृगेव ददृशे ...

Om ! yādṛgeva dadṛśé tadṛguchyate saṃ chhāyayā
dadhire sidhrayapsvā.
mahīmasmabhyamuruṣā muru jrayo vṛhat-
suvīramanapachyutaṃ sahah.

ओ३म् । जातो जायते ...

Om ! jato jayate sudinatve ahnāṃ samaryya ā vidathe
vardhamanah.
punanti dhīrā apaso maniṣā devayā vipra udiyarti
vāchaṃ.

ओ३म् । त्वां विशो ...

Om ! tvaṃ viśovṛṇata rājyāya tvāmimah pradiśah
pañcha devih.
Varṣman rāṣṭrasya kakudi śrayasva tato na ugro
vibhajā vasūni.

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ओ३म् । मन्द्रा कृणुध्वम् ...

Om ! mandrā kṛṇudhvam dhiya ā tanudhvaṃ nāvamaritra parṇo kṛnudhvaṃ.
iṣkṛṇudhvamāyudhāraṃ kṛṇudhvaṃ prābhya yajñaṃ praṇayatā sakhāyah.

ओ३म् । विद्म ...

Om ! vidm chidārujatnubhirguhā chidindra vahnibhih.
avinda ustriyā anu.

ओ३म् । सप्तमर्यादाः ...

Om ! saptamaryādāh kavayastatakṣustāsame-kāmidamabhyan hurogāt.
āyorhaskrambha upamasya nile pathaṃ visargedharuṇeṣu tasthau.

ओ३म् । यते जिह्वा ...

Om ! yāte jihvā madhumatī sumedha agne deveṣūchyatā urūchī.
tayeha viśvāṃ avaee yajatrāna sadayapāyaya ya madhūni.

ओ३म् । वनेम ...

Om ! vanema pūrvīraryyo manīṣā agnih suśoko viśvānyaśyāh.
ā daivyāni vratā chikitvāna mānuṣasya janasya janma.

ओ३म् । पूषा ...

Om ! pūṣa rājanamaghṛṇirapagīvdham guhā hitaṃ.
avinda chitrabahriṣaṃ.

ओ३म् । यस्त इध्मं...

Om ! yasta idhmaṃ jabhartsiṣvidānau mūrdhānaṃ tatapate tvāyaḥ
bhuvastasya svatavaṁ payuragne viśvasmatasimaghayata uruṣya.

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ओ३म् । अयं ते...

Om ! ayaṃ te stomo agriyo hṛdispṛgastū
śantamah athā somaṃ sutaṃ piva.

ओ३म् परिं चिन्मर्तो ...

Om ! parichinmarto draviṇam mamanyādṛtasya
pathānamasā vivāset.
ut svena kṛtuna saṁvadeta śreyāṅsaṃ dakṣaṃ
manasājagṛbhyāta.

ओ३म् सदापृणो ...

Om ! Sadā pṛṇo yajato vidviṣo vadhīd vāhuvṛktah śruta
vittayorvah sachā.
ubhā sa varā pratyeti bhāti cha yadiṃ gaṇe bhajate su
prayāvabhih.

नीचैः पद्यन्तामधरे ...

Nīchaih padyantāmadhare bhavantu ye nah sūriṃ
maghavānaṃ pṛtanyān.
Kṣiṇāmi brahmaṇāmitrānunnayami svānahaṃ.

ओ३म् । प्र स क्षयं.....

Om ! pra sa kṣayaṃ tirate vi mahīriṣo yo vo varāya daśt
pra prajābhirjāyate dharmaṇasparyariṣṭah sarva edhate.

ओ३म् । बधैंः.....

Om ! badhairduhśaṅsā apa duḍhayo jahi dūre vā ye
anti vāke chidatriṇh.
atha yajñāya gṛṇate suga kṛdhyagne sakhye mā riṣāyā
vayaṃ tava.

ओ३म् । इदं वपुर्निवचनं.....

Om ! idaṃ vapurnivachanaṃ janāsaścharanti
yannadyastasthu rāyah.

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dve yadīm vibhṛto maturaṇye ihehā jāte yabhyā
sabandhū.

ओ३म् । उ॒शिक् पा॑व॒को.....

Om ! uśik pāvako vasurmānṣeṣu vareṇyo hotādhayivikṣu.
damūnā gṛhapatirdama āṃ agnirbhuvadrayipati
rayīṇāṃ.

ओ३म् । यं ग्रामंमावि॒शत॑.....

Om ! yaṃ grāmamāviśata idamugraṃ saho mamo.
piśāchā-stasmānna śyanti na pāpa-mupajānate.
na piśachaih saṃśaknomi naste nairna vanargumih.
piśāchastasmānna śyanti yamahaṃ grāma paviśe.

ओ३म् । सम्मिन्द्र.....

Om ! samindra rāyā samiṣā rabhemahi
saṃ bājebhih puruśyandrairabhi ghubhih.
saṃ devyā pramatyā vīra śuṣmayā
go agra yā aśvavatyā rabhe mahi.

ओ३म् । पुत्रो न जा॒तो.....

Om ! putro na jāto raṇvo duroṇe vāji na prīto viśo
vitārīta.
viśo yadahne nṛbhih sanīlā agnirdevatvāṃ viśvānya
śyah.

ओ३म् । त्रि॒भिः प॒वित्रै॒:.....

Om ! tribhih pavitrairapupodhayarkaṃ hṛdā matiṃ
jyotiranu prajānan.
varṣiṣṭhaṃ ratnamakṛta svadhābhirādida dyavāpṛthivī
paryaṃ paśyat.

ओ३म् । संग॑च्छध्वं

Om ! saṃgachhadhvaṃ samvadadhvaṃ saṃ vo manansi
jānatāṃ
devā bhāgaṃ yathā pūrve saṃ jānanā upāsate.

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ओ३म् । मृत्योरहं ब्रह्मचारी.....

Om ! mṛtyoraham brahmachārī yadasmi niryāchana
bhūtāt puruṣam yamāya.
tamaham brahmaṇā tapasā śrameṇānayainam mekhalaya
sināmi.

ओ३म् । महे.....

Om ! mahe chana tvāmadrivah parā śulkāya deyām.
na sahastrāya nāytāya vajrivo na śatāya śatāmadya.

ओ३म् । देवाश्चित्ते.....

Om ! devāśchitte asurya prachetaso bṛhaspate yajñiyam
bhāgamānaśuh.
ustrā iva sūryo jyotiṣā maho viśveṣāmijjanitā
brahmaṇāmasi.

ओ३म् । शुक्राः.....

Om ! śukrah śuśukvaṅ uṣo na jarah paprāh samichī divo
na jyotih.
pari prajātah krtvā babhūtha bhuvo devānām pita
putrah san.

ओ३म् । विद्म ते सभे:.....

Om ! vidma te sabhe nāma nariṣṭā nāma vā asi.
ye te ke cha sabhāsadaste me santu savāchasah.

ओ३म् । यत्रा सुहार्दः.....

Om ! yatrā suhardah sukṛto madanti vihāya rogam
tanvah svāyāh.
aṣloṇā aṅgairahvutāh svarge tatra paśyema pitarau cha
putrān.

ओ३म् । हरिं मृजन्ति.....

Om ! Hari mṛjantyaruṣo na yujyate samdhenubhih
kalaśe somo ajyate.

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udvācamīrayati hinvate matī purūṣṭutasya-
katichitparipriyah.

ओ३म् । त्वं स्त्री त्वं.....

Om ! tvaṃ strī tvaṃ pumānasi
tvaṃ kumāra uta vā kumarī
tvaṃ jīrṇo daṇḍena vañchasi
tvaṃ jāto bhavasi viśvatomukhah.

ओ३म् । यस्मादृचो.....

Om yasmādṛcho apātakṣan yajuryasmāda-pākaṣan.
sāmāni yasya lomānyatharvaṅgiraso mukhaṃ skambhaṃ
taṃ brūhi katamah svideva sah.

ओ३म् । यथेमां वाचं.....

Om ! yathemāṃ vāchaṃ kalyāṇīmāvadāni janebhyah.
brahmarājanyābhyāṃ śūdrāya chāryāya cha svāya
chāraṇāya
priyo devānāṃ dakṣiṇāyai dāturiha.
bhūyāsamayaṃ me kāmah samṛdhyatāmupa mādo
namatu.

ओ३म् । तमित्.....

Om ! tamitpṛchanti na simo vi pṛchhabi.
sveneva dhīro manasā yadagrabhīta.
na mṛṣyate prathamaṃ nāparaṃ.
vachosya kṛtvā sachate apradṛpitah.

अग्ने व्रतपते

Agne vratapate vrataṃ chariṣyami.
tacchakeyaṃ tanme rādhyataṃ.
idamahamanṛtāt satyamupaimi,

ओ३म् । त्वमग्ने प्रयत—.....

Om ! tvamagne prayatadakṣiṇaṃ naraṃ.
varmeva syūtaṃ pari pāsi viśvatah.

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svādɪkṣadmā yo vasatau syona-
kṛjjīvayājaṃ yajate sɔṣamā divaḥ.

यज्जाग्रतः.....

Yajjāgrato dūramudaiti daivaṃ tadu saptasya
tathaivaiti.

dūraṅgamaṃ jyotiṣaṃ jyotirekaṃ.
tanme manaḥ śivasaṁkalpamastu.

अभयं नः कर०.....

abhayaṃ na karatyantarikṣamabhayaṃ dyāvā pṛthivī
ubhe ime.

abhayaṃ paścādabhayaṃ purastāduttarād-
adharādabhayaṃ no astu.

स्वयं वाजिंस्तन्वं.....

Svayaṃ vajinstanvaṃ kalpayasva.
svayaṃ yajasva svayaṃ juṣasva.
mahimā te anyena na sannaśe.

आयुर्यज्ञेन.....

Āyuryajñena kalpataṃ prāṇo yajñena
kalpatāṃ chakṣuryajñena kalpataṃ śrotraṃ
yajñena kalpatāṃ pṛṣṭhaṃ yajñena kalpatām.
yajño yajñena kalpatāṃ prajapteḥ prajāpateḥ prajā
abhūma suardivā aganmāmṛtā abhūma.

द्रते दृंह मा.....

Drite drinh mā nritrasya ma chakṣuṣā sarvāṇi
bhutāni samikṣantam.

mitrasyāhaṃ chakṣuṣā sarvāṇi bhūtāni samikṣe.
mitrasya chakṣuṣā samikṣāmahe,

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इमं जीवेभ्यः.....

imaṃ jīvebhyah paridhiṃ dadhāmi maiṣāṃ nu
gādaparo arthametaṃ.
śataṃ jīvantu śaradah puruchīrantarmṛtyuṃ
dadhatāṃ parvatena.

यथा भूमिः.....

yathā bhūmirbhṛtamanāmṛnamanastarā yathota
mamruṣo mana eveṣyoṃamṛtaṃ manah.

यत्रानन्दाश्च.....

yatranandāścha modāścha mudah pramudah āsate.
kāmasya yatraptā kāmastatra māmamṛtam
kṛdhīndrāyendo parisrava.

देवानां भद्रा.....

Devanāṃ bhadrā sumatirṛjūyataṃ
devānāṃ rātirabhino nivartatāṃ.
devanāṃ sakhyamupa sedimā vayaṃ
devā na ayuh pratirantu jīvase.

पश्येम शरदः.....

Paśyema śaradah śataṃ
jīvema śaradah śataṃ
budhyema śaradah śataṃ
rohema śaradāh śataṃ
pūṣema śaradah śataṃ
bhavema śaradah śataṃ
bhūyema śaradah śataṃ
bhūyasīh śaradah śataṃ

मधु वाता.....

madhu vātā ṛtāyate.
madhu kṣaranti sindhavah.
Mādhuīrnah saṇtvoṣadhīh.

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...नि-प्रज्ञा-अनुसन्धान...
सिधी.....
पुस्तं०.....

मधु नक्तमुत.....

madhu naktamutoṣaso madhumatpārthivaṃ rajah.
madhu dyaurastū nah pita.

मधुमान्नो.....

madhumānno vrihaspatirmadhuman astu Sūryah.
mādhuīrgāvo bhavantu nah.

द्यौः शान्तिः.....

Om dyauh hśantirantarikṣaṃ śāntih pṛthivī śāntirāpah
ṣantiroṣadhayah śantih.
vanaspatayah śāntirviśvedevāh śāntirbrahma śānti:-
sarvaiñāṃ śāntih śantireva śāntih sama śāntiredhi.
Om ! śântih śāntih śūntih.

ओ३म् त्वि.....

Om ! vi na Indra mṛdho jahi nīchā yachha pṛtanyatah.
adhamaṃ gamayā tamo yo asman abhi dāsati.

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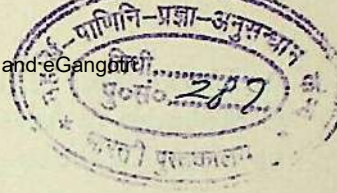

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